AFTER DEATH WHAT? THIS PAPER TELLS YOU

SPIRITUALISM'S PICTORIAL JOURNAL

The Psychic Observer

TRUTH

TRUTH FOR AUTHORITY NOT AUTHORITY FOR TRUTH

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Present-Day Demonstrations of Physical Mediumship in America Held Superior to Like Phenomena Witnessed in Great Britain

ATMOSPHERIC CONDITIONS POSSIBLE REASON

Noted London Spiritualist, Journalist, Author and Writer visits Psychic Observer editor, views American mediumship and attends seances at Chesterfield Spiritualist Camp.

MATERIALIZATION AND DIRECT-VOICE SEANCES SURPASS SIMILAR DEMONSTRATIONS IN ENGLAND

My Sittings with Harwood, Clark, Taber and Other Chesterfield Mediums

By

Paul Miller

London, England

(Spiritualist author of a number of books, including "Science in The Seance Room" and "Cavalcade Of The Spirit." For some years associated with "Psychic News," of London, England.)

A spirit sat by the piano and played, at my request, while another spirit, in answer to my unspoken suggestion stood out in front of the cabinet and sang "Annie Laurie" in a clear, melodious voice.

That, for me, was one of the highlights of an amazing two days spent at Camp Chesterfield, Indiana, where I had sittings with mediums who exhibited the phenomena on which Spiritualism is founded and without which it will decay as surely as any other religion which cannot demonstrate its foundation truths.

Unfortunately, I had not the time to sit with all the mediums on a short visit, but wherever I went, as a stranger, I was met with kindness, and the evidence poured in on me.

"Annie Laurie"

The nature of my visit was known to the spirit guides who provided evidence and gave me encouragement. Mediums said evidential things when they did not know the meaning of what they were saying.

Showing the subtle nature of the intelligence behind the veil, my own spirit people proved themselves in their own way. At a trumpet seance with *Dollie Clark*, attended by my friend *Ralph G. Pressing* and *Mrs. Ida Anderson*, of Duluth, Minnesota, I heard them talk with their spirit people and guides as naturally as though they were in the same plane of life.

Then a quavering voice started to sing "Annie Laurie," and Louise the guide who regulates the sittings there, said it was for me. The name Mary was given, and I said I could not recall it in any connection. Then the surname followed, indistinctly at first but plain enough to be made out by the others and by the guide who repeated it.

The entity insisted that she was a relative, and then it dawned on me that it was an aunt whom I had last seen in *Scotland* about thirty-five years before.

Relatives Manifest

As soon as I showed recognition the voice became livelier, and the spirit explained that she had always been interested in me. She said that she was sorry she could not sing better, for she had a good voice in her day. As we talked she became more affectionate, talked of her long-continued interest in me, and spoke as though she knew why I had come to America.

There followed my paternal grandfather whom I have not at any time met, my paternal grandmother, and a woman giving the name *Elizabeth*, from the town of Bolton, Lancashire, England where I had worked some years before.

Her surname she could not make clear at first, and the guide explained that it was her first attempt at communication. I tried to recall her name but could not, and she said would make me remember before the seance was over.

She was a keen Theosophist when I knew her, and worked in the syndication department of the newspaper where I was a member of the staff. I could "see" her face, with its lines; and her thick glasses, I could even "hear" her peculiar little nervous laugh, but her surname still escaped me.

Planned Communications

I had to leave the problem while others talked with me through the trumpet, including my mother-in-law, whose evidence was characteristic of her. She was full of love for me, and with news of my family in England. It was the first time she had spoken directly to me though she has talked with my wife and her sister.

There were others, too, but the appearance of relatives "in force," was, for me, a new thing in my psychic experience, for hitherto all those who had appeared were associated with my Spiritualist writings and were interested in the development of Spiritualist propaganda and in spiritual development.

But the persistence of my kin made me realize how carefully these communications are planned. My own guides spoke, one an English scientist whom I know well, and the other a Scots doctor who talked for the first time through a medium in my own home just before I left London.

Over Fifty Materialized

Both the male guides spoke as they did before, but they were "coloured" by the American intonation. I asked them about it, and they explained that they were using American vibrations but that later they would be more themselves as far as speech was concerned.

My friends had evidential communications also, but I want to show how my own experience was made watertight by what followed, so will leave them to tell their own stories—if they care to do so. (In the end I recalled *Elizabeth's* name—it was *"Blore."* The recollection was peculiar, for I saw it subjectively in large letters, and as I called it out the trumpet rose and tapped my head.)

That evening *Ralph Pressing* and I sat with about ten others at a seance given by *Franchion Harwood*. At least sixty spirits materialized, not as wraiths, not as momentary appearances, but as living human beings who talked freely to their own people.

Some walked about the room. One young man waltzed with his mother, fathers greeted children, grandparents proved themselves by showing facial characteristics, and one proud man clinched his statements by drawing attention to his bald head.

Ralph Pressing had several of his own people, including his father, come to him, and he introduced me to his brother and to his Indian spirit guide who showed his feathers.

One materialized spirit was asked by his friends to wear a straw hat, which he did, and when he left, the hat fell to the floor. A moment before you could have seen it on his head as he walked about.

The skeptic — and I do not blame anyone for doubting all this —would find it hard to construct a theory to fit all the facts I am now understating.

At one time three "dead" people and two of the living were talking together while the voice of Twilight, the very alert guide of the medium, also spoke clearly.

"I Saw It Happen"

My grandmother materialized, and though I had not met her on earth I could see a family resemblance. Then came a surprise. A figure more graceful than any of the others who came to me stood out before the cabinet and said she was my sister, giving a name that I had not heard in my family before. I told her so, and as I looked at her beautiful face she explained that she had died at birth, and I recalled that my mother had mentioned the "missing" child. The spirit gave her name as Helen, said she had always been an influence in my life, and touched my head—as did the others—before she left.

But before going she spoke of my children, and up to that moment only *Ralph Pressing* in that room knew that I had a family.

My unborn sister talked as if she knew my family intimately, and referred to their personalities in a way that showed she must know them for assuredly the medium did not and does not.

I thought that was enough for one night, but still they came. As the next figure appeared someone said, "here is the man with the goatee." Immediately I thought he was an American come to welcome me. But he announced himself, in a very distinct English voice as *"R. L. S."* At first I did not realize he was saying he was *Robert Louis Stevenson*.

"R. L. S. Appears

I am not flattered by the attentions of the so-called great. I have never thought *Stevenson* was as wonderful as wife thought, or as many litterateurs still think, but here was an entity claiming to be Stevenson, whose books I enjoyed in my boyhood, and whose house is Heriot Row, Edinburgh always fascinated me, even though I could never have hoped as a boy to walk in the society he did.

We talked of Spiritualism, and he said what is true, that he was a Spiritualist while on earth. But what I recalled most clearly was the pleasure I drew from the "Wrong Box," written by R.L.S. in collaboration with his son-in-law, *Lloyd Osborne*, and one of the funniest things in the English language.

The entity said he used my reaction to his book to impress certain ideas on me, and he volunteered the statement that in some of my writings and his there is a similarity of expression. He claimed to be a guide, an influence; I did not invent it. The medium's literary tastes are unknown to me, but the chances of *Robert Louis Stevenson* turning up at a seance are very remote. He stood stroking his little goatee beard, and promised his cooperation.

Piano Played by Spirit

Then came the incident of the spirit playing the piano while I stood beside her at the invitation

(Continued on Page 4, Col. 3)

Chesterfield Mediums

Left to right, → top row: *Dollie Clark*, pastor of the Psychic Science Spiritualist Church, 1415 Central Ave., Indianapolis, Indiana; *Fanchion Dennis Harwood*, pastor of the Madison Ave., Spiritualist Church, 13th and Madison Ave., Anderson, Indiana. Bottom Row, left to right: *Mable Riffle*, lecturer, mental and direct-voice medium—Secretary of Chesterfield Spiritualist Camp, Chesterfield, Indiana; *Edith Stilwell*, lecturer, teacher, mental and direct-voice medium . . . one of America's foremost blind-fold billet readers.

By way of EXPLANATION

Owing to an extremely limited stay in America, *Paul Miller*, author of the article on this page, was obliged to limit his visit to *Chesterfield Spiritualist Camp* to less than two days. In that time, it was impossible to arrange seances with all of the mediums. Then, too, the current Chesterfield season had ended several days before and many of the mediums had returned to their homes Even so, he had an opportunity to meet many of the mediums regularly scheduled at the camp during the 1948 summer season.

Mr. Miller also attended a materialization seance conducted by *Lula Taber*. An article about this seance, at which the spirits of master teachers and guides of the sitters manifested, will appear at a later date.

Other mediums, not mentioned in the article, were interviewed by Mr. Miller. They were: *Clifford Bias, Charles Swann, Nellie Curry, Loretta Schmidt* and *Maude Fox. Robert Chaney* demonstrated his rare psychic gift of Spirit Photography. The proof of the picture taken, showing four extras, was submitted to Mr. Miller before his return to London.

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A DIRECT-VOICE SEANCE

Through the Mediumship of

Rev. Leah M. Pitzer

Pastor of the Fraternal Brotherhood of Spiritualists, 927 South Alvarado Ave., Los Angeles, California

As Reported By

J. H. LOWE, 4347 - 11th Ave., Los Angeles, California

Mr. Pitzer's voice coming through TRUMPET: "This morning I heard Lottie Tuttle and Reverend Hawker talking. They were wondering if I was going to give the usual Sermon, or a Memorial Day Service. I believe I shall combine them." Mrs. Pitzer will read the Scriptures."

"After this I beheld, and, lo a great multitude, which no man can number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, "Salvation to our God which sitteth upon the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying Amen:

"Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God forever and ever. Amen. And one of the elders answered and said unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them.

Chaney's Mediumship

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." (This was from the 9th to the 17th verses of the 7th Chapter of Revelations.)

Mrs. Pitzer: "While I go into the Cabinet let us sing the 29th Hymn all the way through."

Mr. Pitzer speaking through TRUMPET: "Good morning friends: Now I am going to do my best to get down to work this morning. I don't know that I can give you the same kind of wonderful message that young man gave you. That young man has something! That young man is going places! AND that young man has made up his mind he's going to have your PASTOR on the East Coast. (That young man is Reverend Robert Cheney, of Eaton Rapids, Michigan.)

And I am not bragging. I don't want to brag—but I don't think your own Pastor can be beat either here or back East. I am quite proud to say that she is one of my own students—one that I think will go a long ways in the world.

Death Opens the Door

You heard the Scripture read this morning. You can back that up with some more of old Paul's writing, and Paul told you that you have a physical body, and a spiritual and celestial body.

Yet today we will find folks breaking their necks to go to the cemeteries. And most of those physical bodies that were laid away so carefully, decayed long long ago!

It is so nice to know that among most spiritual peoples, we are able to recognize the fact that there are no dead.

There was one poem that said that People were just too stubborn to learn." They just won't accept TRUTH. They just will not learn. They will not learn that death is the wage to those that have earned it. It isn't the wages of sin.

We should realize that DEATH opens a door to ADVANCEMENT—where the spirit can do what it WANTS to do.

We, today, are apt to judge men and women by their actions. And we ALL have too little knowledge of what God requires.

The minimum that God requires is merely a portion of your time: a portion of your income. And there are those in your midst who faithfully give ten percent of their income, but they do not realize that the tithing of all else is just as important as the tithes of your money. During the ministry of Jesus the Christ there was a quarrel or misunderstanding with the Scribes and Pharisees over these very things.

Emma Hardinge Britten

Memorial Day

One of the arguments has been that of the Sabbath! One person will say you should worship on Friday! Another says SATURDAY. And most of the Christians take Sunday for the Sabbath.

I wonder if one day in the week is any better than any other.

Let us see what war has done in this connection. When it came to a crises they did not have time to think of what DAY to worship on. If some had stopped to worship on Sunday—some others on some other day, and still others on another day there would not have been a Memorial Day for us to celebrate. (The boys worshipped the Christ, or the almighty, when and where they were.) They realized that they were doing the work of Christian men and women, and as long as they were looking to God, that God was with them. All the forces of hell could not harm them.

Glorified God

There was one account that was given over and over again over the air and in your magazines, of the Catholic Priest, the Jewish Rabbi and the Presbyterian Minister. After all the boys had jumped they were lacking one life preserver. Not one of those would take the two life preservers, and leave the other man to go down with the ship. With their arms around each other the boys heard them singing hymns as they went down into the briny deep together.

Religion did not count so much then. The church did not mean anything. The PRIEST did not say "You two are going to hell, anyhow, so I'll stay on the ship!" and the RABBI did not say "My religion goes down to the ancient Hebrews. I will stay, because I know I am safe." No they all clasped hands, and glorified God, and in their hearts I know they offered a prayer for the boys, and for the safety of every one that was taken off.

Shadows of Death

I went down to Twenty Second and Union last Sunday. They did not know I was there, or they may have wanted to throw me out. That young man tried his best. People could have learned a lot if they had really listened. He spoke about the shadows of death.

How many times the shadows put themselves before something would happen. How many times people have seen the shadows and feared that it meant death when it was only the reflection of something in the material.

I wonder if when the enemy would make its advance, and then commence to retreat—I wonder if they did not see shadows and

(Con't Page 3, Col. 4)

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The REALITY of the UNSEEN

Evil only exists on the "Other Side" because it is created by the human mind on earth.

By
Sir John Anderson Bart, J. P.
Astra Lea, Crowborough,
Sussex, England

The immutable law of Cause and Effect, is responsible for all manifestations on this earth.

Cause is that which produces the effect or result.

Effect is that which is produced by the cause.

Cause is the reality, for without it, there would be no result.

Life as manifested on earth, is the effect or result of the cause, which is the 'unseen' force which emanates from the Etheric, therefore this 'unseen' force is a reality.

* * *

The time is long overdue, for all humanity to recognize this vital truth, and regulate their thoughts and lives, to act in accordance with this Etheric law, and so live at peace with one another throughout the world.

Amidst the divergent views of Politicians, Religious Teachers, Philosophers, and Scientists, 'The Man in the Street' finds only one truth that they are all agreed upon, and that is, that the world is in a dreadful mess!

"Man in the Street"

Tribulation and misery, prevail everywhere, and by the yardstick of material thought, there appears to be little hope of improvement.

We have experienced recently, the tragedy of two world wars,—man's method of trying to create peace! The prelude to these two conflicts, has a ghastly similarity to the atmosphere of the present time, with nations at variance, preparing instruments of destruction, to be ready to destroy each other, with more diabolical ingenuity than ever before.

'The Man in the Street' in his own simple way, thinks it all out. It is, after all, his mass individuality that constitutes a nation, and yet, he is for ever the pawn of political intrigue, and he is 'directed' in no uncertain words, by those he has elected to power! In return for unquestioned obedience, he is promised the abundance of the earth, but he usually finds that the politician assuredly receives the bounty!

He studies the wisdom of philosophers, but they talk in riddles, a language he does not understand, and he begins to suspect, that mystery is their stock in trade. He is, in fact, tired of evasive platitudes.

He appreciates the benefits that scientists have conferred on mankind, but he wonders if the good has not been discounted, by the invention of weapons for the destruction of life. This seems to him, a very primitive and barbarous method of developing civilization, and against the Spiritual law.

Spurious Ideologies

He turns to the various religions, and he recognizes that they are all working for good purpose, but as all creeds and sects are fighting amongst themselves, he fails to get the satisfaction that he is seeking for, as the Truth cannot emerge from a war of mind.

In the loneliness of his despair, he begins to wonder, if there is really a Divine power, for he resents having been pitch-forked into a mad world! With this depressing thought, a fact is flashed to his mind, that there is one thing that cannot be taken away from him, and that is, his own thoughts!

He immediately realizes that he is a free agent, and it is not necessary for him, to live in the thoughts of others, many of which he finds are Evil, and could only bring misery, if accepted. He is now glad, that he did not sell his soul to the trafficers in spurious ideologies, with their ingenious methods of influencing the credulous. The thought of his soul, stirs another vibration.

The Unseen "Cause"

He wonders if his 'self' lives on, after the mortal body has lost the unseen spark of life that keeps it in action. A 'spark' ignites another intriguing thought in his brain,—what is life? All earth contrivances are brought into action, by something 'unseen,' outwith the material structure,—so it is with the human body. Life in all its material forms, has nothing to do with the constructive action of any human being.

The Trees, the flowers in the garden, the vegetation of the fields,—all this life essence ebbs and flows according to the seasons of the year,—and this 'unseen power' is the one thing that never fails! He now knows, that in nature, nothing ever dies, and that the soul of man is Eternal, for it is part of the unseen 'Cause,' and is the only reality of the human being.

'The Man in the Street' now feels the unseen power activating his brain, and with it comes a great understanding, as to the verities of life, and he realizes, that amidst all the badgering of various political creeds, the philosophic riddles, and the difficult to understand religious doctrines, as a free agent, he has the freewill to accept what he knows to be good and true.

Evil Dominates

Earth life is but a reflection of the Real life—the 'Unseen Reality.' The immortal soul vibrates back to earth, from the Spirit world, Good and Evil, in accordance with the quality of its thoughts. Evil only exists on the 'Other Side' because it is created by the human mind on earth.

Each individual must realize their responsibility as a unit, and at all times, reject the Evil that is for ever knocking at the door of their consciousness, and train their thoughts to vibrate for Good purposes. Like attracts like, is an immutable law,—as we think, so we act, for Good or Evil.

The world at the moment, is dominated by Evil, and unless the leaders of all nations, and the mass mind of 'The Man in the Street,' reject this negative vibration of thought, the world will come swiftly to an end.

Each individual should think Deeply, think Kindly, think Harmoniously, and then they would be Right Thinkers, and happiness and prosperity their reward.

SPIRITUALISM in New Hampshire

The Medium
HENRY L. PARADIS

For many years reports of spiritualist activities, in the state of *New Hampshire*, have been meager. However, over that period, numerous seances, services and propaganda meetings have been held, according to *Henry L. Paradis*, 45 Haines St., Nashua, New Hampshire.

Henry Paradis

Mr. Paradis, a Spiritualist Medium for over forty years, conducts regular meetings every Tuesday evening at the Curtis Inn in Manchester, N. H., the largest city in the state. He has been a worker in Spiritualist churches and camps for the past twenty years and holds a licentiate certificate for mediumship with the *National Spiritualist Association.*

Mr. Paradis, a member of the Lynn (Mass.) Spiritualist Church, is highly recommended by one of the greatest pioneers of Spiritualism in Massachusetts, *Amelia Adams Hall* of Haverhill.

Records of centers in New Hampshire disclose another progressive spiritualist church located in the Colby Brock, Main St., in the city of Hillsboro. Marion A Colby is the secretary, according to Mr. Paradis.

Mr. Paradis, during the past year, was scheduled as a featured medium at the Montpelier convention of The *Vermont State Spiritualist Association;* the Spiritualist Hall, Hillsboro, N. H. and the *Temple Heights Spiritualist Camp*, Northport, Maine.

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THE PITZER SEANCE

(Con't from Page 2, Col. 3)

phantoms of warriors that were not there in the flesh.

"Those that have washed in the blood of Jesus" is a symbolical cleansing from the material into the Spiritual.

How to Pledge

Can we not, this morning, celebrate this great Memorial day: commemorating ourselves to the service of God, even as our boys pledged themselves in that great conflict—pledged themselves to be loyal to the United States of America. Every one of them was given our Bible and was given Spiritual instruction.

Oh, my friends, can not we hold faith with them? They gave their lives and shed their blood to make this place a fit place for human beings to live, can we not, at this time, 1948, which is supposed to be the turning point, the crises when the affairs of Christianity, when the real Christ is supposed to take over, not all at once, but gradually, and rule with peace and love and harmony?

Realizing these things, don't you feel it would be real appropriate this morning, to pledge yourself — not to any individual CHURCH: not to any individual person, but to GOD, and the great master of Christianity. That is one way of bringing about the things that the boys sacrificed their lives for.

(If you could see them in spirit you would know they had not ceased working for the things they fought for).

With the stopping of hostilities they felt sure that when the fighting would come to a close that they would be ready to live in peace. But not so! And some of them have been such a long time in this war. We have not treated them right. They don't have homes to live in.

And we scold and crab. What in the NAME OF GOD do we expect of them after all they have been through. The politicians, and the head men of your government has the almighty DOLLAR on their minds—while the boys who served their country sleep in beer parlors, crumby movies, and the park. Would to God He would come and bring peace and harmony.

Happy to Continue

I want you all to look forward to a time that is not too far from you, when we can celebrate Memorial Day, and with the strength of those that are in earnest, those that have the faith of those three clergy men, those that have the faith of your Service men and women, can go together in some place without any big band: get into the silence, and commune with those that have gone on.

I know for myself I don't care if they never go to that cemetery. What do I want to be hanging around that place for? My name's on that thing, but it does not mean a cockeyed thing to me. And sometimes when I see them putting flower pots on the graves I would like to push their heads into the flower pot. Let them keep the flowers at home for their loved ones, because that is where they are. Your loved ones are at home.

And I am happy, this morning, to be able to say that I am really happy to know that I am able to continue my ministry through so capable a minister as Mrs. Pitzer. Although my physical body is gone, yet my spirit is working, and I am happy to be free to work and to do.

Do Not Grieve

(I don't know whether I can hold her much longer.) But I want to put this point over to you. We are more alive than you are. We have no pain. We don't have to take pain pills. We don't have to do the things that the people in the flesh do. We are able to advance, if we care to advance.

There is nothing that is forced upon us when we come to spirit. We do all things according to our own way of thinking. Naturally we pay our debts. But God never forces us to do things like parents force their children. When we come over here we are supposed to have good sense. We are supposed to have learned a lesson, and to be well advanced by the experiences we have had.

So do not grieve for those that are gone. Realize that the home is a much better one, but that is just another room, being so close to you. Realize that we serve to the best of our ability, not only all of our loved ones, but wherever we are called upon in service we give and render that service.

God's Greatest Handiwork

By the time the next Memorial Day rolls around many of you in the sound of my voice may be here with us. We never know. God is the keeper of the records, and God alone. Not even the angels in heaven know the date or the hour when the angel of death calls. So let us live each day as if we knew there would be no tomorrow. Let us keep Memorial Day every day.

The greatest Memorial is to remember that even as Jesus, the Christ, was dead and buried, and the third day arose again; even so shall all those that have passed away, be raised up: shall sit in the Glory seat, provided they choose advancement. They have a better light to work with, because certainly the earth plane is not just a land locked shore, and that you are cast upon that shore as pebbles.

No, there MUST be something else. Why does everybody look to the stars? *Man* is God's greatest handiwork. He was not cast from the physical flesh never to be heard of or seen anymore.

Have faith, friends!

Goodbye

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CONTINUITY OF LIFE

a Myth ?

We still have to contend with sane social ethics else there is always a probability that our friends will justifiably brand us a fool.

By

Ishmael Ircadia

Sometime in early Dec. 1947 I felt an unusually strong urge to go to the Public Library. To comply with the urge seemed like a precious waste of time. I stayed home. That same night, during our habitual meditation hour, I was handed down a disciplinary remonstrance for not having responded to a summons from the beyond.

So the following morning I went, selected what looked like a quiet, cosy corner and settled down to relaxation. The psychic sledding was arduous; disturbances frequent and harassing. At the end of a few attempts at entering the silence, I was forcibly drawn to a large display of "Life" magazines. I seldom read that particular type of publication.

A Plausible Incident

The topmost cover of the lot arrested my attention. . . a magnificent picture of one of the sons of ex-king Albert, in full military Gala-uniform. King Albert met a tragic end mountain-climbing. I was tempted to believe that peradventure he might be anxious to contact me and entrust me with an important message.

My intuition smiled at the naivety of my surmising. The only plausible incident that might possibly have established contact between the ex-monarch and my consciousness was the fact that years ago, whilst in Brussels, Belgium, where Albert lived, I had occasion to meet his two young sons every morning over a period of three weeks, as they left the royal palace to go to college. Be that as it may, that cover picture did not hold a message for me. However, the last page of the magazine made up for the seeming disappointment.

On that last page I found a superb sketch of a Tibetan Sanctum. In its center sat enthroned Madam Marchais, its foundress and High-Priestess, a great devotee of oriental Mysticism.

Prophetic Statement

I took the magazine home, secluded myself in my study and established contact with my Guides. I was given a cleancut, dynamic message for Madam Marchais. I was to write her at once that the hour of her demise was near at hand. . . to prepare for the great adventure of "Transition." Before leaving this earthplane, she was to formulate a Plan for a nationwide Buddhist campaign."

Now, there actually does exist a striking difference between delivering a commonplace mediumistic message at the closing of a Sunday evening service and the sending of a Cosmic prophetic statement to a total stranger several thousand miles across the continent, summoning her to make ready for the crossing of a Tennysonian Bar.

After all, we still have to contend with sane social ethics. Then too, there always does exist the probability of (justifiably) being branded a fool or worse by intellectual friends whose friendship we have learned to deeply esteem.

Reason, (that subtle deceiver of our concepts of duty), prevailing, I shelved the whole incident as the creation of a mental mirage.

Two months elapsed. During all that time the urge to write Madam Marchais persisted. Early in Feb. 1948 I did write her, withholding however the warning of her impending death. I closed my letter with a strange request.

She must have been profoundly moved by the originality of that request, for on Feb. 15, a few days after I had mailed the letter, she etherialized in my study and I heard her say clairaudiently—"My Friend, my dear Friend, I laid your message on the seat of my throne of concentration. All is well . . . NOW."

Then I knew that she had "passed on" and there came over me a poignant feeling of regret and repentance. I had failed, dismally failed the Voice of the Spirit.

Astro-magnetic Sensation

I was seated in a comfortable armchair. I suddenly felt myself slump back into ideal relaxation, not at all losing consciousness, rather wafting into a wonderful awareness of a priceless psychic and spiritual experience — the gradual, tingling, electrifying invasion of Madam Marchais' ethereal body into mine.

For a brief season of ineffable felicity I realized the mystical astro-magnetic sensation that She and I, by some marvelous magic of Cosmic Law, were being merged into ideal At-Oneness,—She, dreaming my thoughts and beholding the Plan of which Angels had spoken to me; I, seeing the lofty panorama of Her thoughts.

On March the 1st, 1948, I received a letter from her private secretary. . .

"Dear Dr. Ircadia:

In reference to your letter of Feb. 15, we deeply regret to inform you that Madam J. Marchais passed away on that day. Naturally, you will understand the reason for the delay in answering . . . and not being able to comply with your desires.

. . . .M. Casegrande,

The secretary does not realize that Madam Marchais "did" comply with my wishes to the vindication of Truth and Spiritualism. The above case was not one of Samadhi. This much I may say about it—"It was given me by the Spirit to factually "live" the meaning of the memorable words of the Galilean Master—"I in You, You in Me." Oh, for that glorious apotheosis of the vibrant, triumphant Unity of all Mankind made possible in Christhood!"

My Visit to CHESTERFIELD

(Continued from Page 1, Col. 5)

of *Edith Stilwell,* who conducts the seances. I saw the form, watched the hands move over the keys, and as each new piece of music was called for there was a slight hesitation as though someone was recalling the melody.

I was invited to choose a piece, and asked for Handel's "Largo," but the spirit pianist said it was too long. I was asked to select another, and thinking of the entity who claimed to be my aunt (at the morning trumpet seance) I chose "Annie Laurie."

The figure appeared before the curtain of the cabinet, and as I turned from one spirit to the other I could see one playing and the other singing the song as it should be sung with someone familiar with the Scots tongue. The music over, the pianist rose to go, and walked or rather glided slowly past me.

O. O. McIntyre

Later, as other members of the circle were talking with their "dead" relatives, Twilight called out to me that she knew what I was thinking. She said I thought she was a "character," which was exactly the thought that passed through my mind.

Next morning the same three sitters attended a materialization seance with *Dollie Clark,* and there were new communicators for *Ida Anderson,* and *Ralph Pressing.* His old Spiritualist friends were in force—*Colville,* who discussed with Pressing and myself the idea that Spiritualist books must always be revised and brought up to date. He told me to look at his celebrated catechism with that in mind.

Another communicator was O. O. McIntyre, the famous New York columnist.

Then a strong female personality spoke, saying she was *Maggie Waite,* and told *Ralph* that she no longer wore a wig but had her own hair. They laughed over that, and so did she, then she spoke of her work as a medium and how eager she always was to give messages from the platform.

Hard to Believe

Relatives of *Mrs. Pressing* (who was not present) spoke and materialized, the voice of the guide, Louise chiming in often, showing that the medium could have had nothing to do with the phenomena, apart from being the instrument.

Again there was the parade of my relatives, the grandmother and grandfather, my unborn sister, who called me brother, stroked my head, kissed me on the forehead,

Paul Miller

and talked of my work and my hopes. Then again my aunt, singing what I now regard as her theme song, "Annie Laurie." She talked more freely and intimately.

Then she showed me her hair, which had, as far as I remember, always reached down to her waist, and was the envy of all the women in the family. She showed me her hair and allowed me to touch it. Then she took me by the elbow and I felt warm fingers as she walked with me across to a corner of the room, selected a flower from a vase, placed it carefully in my hand, and spoke a message of love and meaning.

I watched her in the red light, as she bent over the flowers.

And still I find it hard to believe that all this happened before my critical eyes. She kissed me and left.

Then the *Robert Louis Stevenson* entity appeared again, still stroking his goatee beard, still claiming he was a friend and helper in this work, and talked of my trip to America. He proffered his help and co-operation.

Two Foreign Tongues

My own guide, the English scientist, spoke, and then the Scots doctor, and then my father, who has tried to communicate directly several times before.

We talked as fathers and sons everywhere talk when there is a common bond between them. We spoke of his fastidiousness over clothes, and he volunteered that he never wore boots or shoes in the house.

Indeed, it was my task as a very small boy to take off my father's boots and leggings immediately when he came in, and put on his slippers. His footwear always had to be polished to mirror brightness. At my request, he spoke in two foreign tongues, for he was a capable linguist.

My guide spoke in his familiar manner, the guide of *Dollie Clark* talked to me as though we were old friends, and gave me a message for *Mabel Riffle,* that remarkable woman who guides the destiny of the Chesterfield Camp. When I delivered the message, she said that only the previous day she had been discussing the subject.

As an Englishman, I came to America with open eyes and an open mind, looking for what is good and useful in Spiritualism as well as in other matters. I say, with many years' experience of British Spiritualism, that there is nothing in my own country even remotely approaching Camp Chesterfield.

I marvelled at the hotels, the well laid out grounds, the number of mediums, their variety, and their excellence.

"Like a Rope"

I liked the uninhibited approach to Spiritualism, and I admire the efficiency with which both spiritual and the physical needs are catered for.

It must be a source of great satisfaction to the spirit people interested in the propagation of the truths of Survival to know that at least in a few places on earth, inquirers can go in the certain knowledge that if they cannot receive conviction themselves, at least they can witness objective phenomena which brings certainty to others.

I know that spirits are helped by regular communion as much as we are. During my Chesterfield visit I had proof of it.

At one seance a sitter had a relative brought to him, a man who had committed suicide. He was a Methodist in this life, took a gloomy view of religion, the world and his work. He became so depressed that he took his life, leaving his family, in his own words, "to look after themselves." He stood before his cousin, who remarked that he had something unusual round his neck. "Like a rope," he said.

Tribute to Mediums

The spirit said he was glad that his relative had noticed it, for he wanted him to know what he had done, and thenceforward it would be easier for him to make progress. The spirit was urged to find some useful work to do on the other side instead of moping. He promised he would do so and went after thanking his relative for having brought him out of the darkness. Later *Louise,* the guide, said that the communicator had been helped.

That was only one of the many facets of the work that is done at Chesterfield and elsewhere. I mentioned only two mediums, but that is not in disparagment of any others. All I met were kindly and willing to help, and they taught me much. This is in acknowledgment of their hospitality, and in tribute to two of the most remarkable days of my life.

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Religion of Happiness

The object of life is to gain knowledge of both good and evil — the good, the true and the beautiful, and how they may be found.

By

Grace Cooke

WHITE EAGLE LODGE, LONDON, ENGLAND

Throughout the ages, teachers have come to help man to realize two aspects of his nature—those of light and darkness, or of good and evil—the pull of heaven and the pull of hell upon his soul. It may seem strange to some to hear the word hell and still more strange if we spoke of hell fire. Yet in truth, the world of today is in hell fire — if not the kind of hell which humanity, and Christians in particular, are apt to picture.

Nevertheless the suffering which man endures due to his response to the lower elements in life, is terrible, and yet drawn to man by his own choice. Some may question these statements, but we claim that they are true.

The visions of heaven which come to the children of God, whether in a physical life or released from the body, teach the soul that God's will for man is not suffering but happiness. Despite this fact, many people still believe in the necessity for human suffering, their answer to those who suffer being that it is good, because only through undergoing suffering will man learn.

Spirit Messengers

Through suffering they say, man looks at last to something above himself and beyond the world for succor. This may be so; nevertheless the majority of people despair when they see the inhumanity of man towards his brother man exemplified again and yet again.

Messengers still visit the world of today as they have come throughout the ages—but they are not always recognized as messengers by mankind. Teachers, sages and saints of the past when departed from this earth do not dwell forever in some distant sphere of everlasting bliss but descend again to help humanity. *Why should they do this?*

We answer that when a soul is released from the prison house of flesh, after a certain process of purification it enters into a state of bliss which can be described as pure happiness. Surrounded by beauty and love in that higher sphere it commences to question its companions, its teachers, its elder brethren, asking why it should find itself so happy.

Stumbling Blocks

The answer comes; Because you have withdrawn from conflict and darkness; by a process of spiritual evolution you have blended evil and good into a perfect whole. In this state (which can be likened to the Garden of Eden) you have eaten of the tree of knowledge of good and evil; meaning you have learned how to balance these two aspects so that there is no longer conflict within you. Therefore seeing you are surrounded by eternal and all-enfolding love all that you look upon appears beautiful.

This, my friends, is the object of life — to gain knowledge of both good and evil. Doubtless some of you will now ask the question, "If the soul enters into this state of bliss in the higher spheres of life, why should it ever choose to return or reincarnate upon earth?"

This is a great stumbling block to many seekers after truth, who cannot understand the need for reincarnation when once the soul, having endured its share of conflict and suffering, enters upon a life serenely joyful. There are two reasons why the soul will eventually reincarnate, although not every soul returns to earth because it is forced to return.

The "Why" of Suffering

Some come back because they have seen, realized and experienced in the spheres above a happiness which they learn should be also the portion of man below. Having realized this great truth the soul asks if it may return to earth to pass on its message to suffering humanity. Brethren, could you yourselves enjoy pure happiness while knowing that by service to your loved ones you could brighten their lives? Of course you could not withhold such service.

We speak from the heart when we say there is no doubt at all that God created man to enjoy happiness and not to suffer. God has endowed every soul with potentialities for evil, conflict and suffering. Within everyone is an urge toward either selfishness or selflessness.

How To Pray

Selfishness is the downward pull of the lower self with which every man, woman and child has become familiar. But there is also the influence of the higher self which originates from knowledge implanted deep in the innermost of man's being. Only by faithfully following this inner voice can the soul rise above conflict, to live in a sphere of harmony, peace and happiness.

You may not agree with us. Nevertheless, through your own experience you will presently learn that what we say is true, not necessarily through suffering—although suffering can cause the soul to pause, to question itself and to seek a different way.

Many a teacher throughout the ages has given this same message. It is to be found in all the Scriptures, in the religions of all time; the same message was given by the Master Jesus, who said, "*When you pray, enter into the innermost sanctuary, and fasten the door.*" What does it mean?

It means this; learn to be still in mind and body and know God. And this also: every day set a time apart for withdrawal from the world and all its clamour, so that you may enter into the innermost of your own heart, your own soul. There pray; or in other words seek communion with the eternal light of the supreme Being. Called by many names, this is the one truth of life.

Earnest Seeking

It is also light and perfection, beauty and justice, wisdom and knowledge, strength, gentleness and meekness, love and all the godlike attributes of which man is capable. All that is true and beautiful in life lies deep, deep within every soul—and that is God, the Source from which every soul derives its being.

So, if the soul can enter in to hold communion or truly pray to its Creator, the bandage of materialism, the bandage which blinds man in darkness and despair, falls from his eyes. The soul then beholds the truth of its own being; beholds spheres of light, happiness and bliss prepared for all souls who will enter in by the path of humility, simplicity, and earnest seeking of the life, the way, and the truth.

Through such periods of true prayer or mediation the upper self becomes quickened, opened up, instead of lying dormant in darkness. The light pours into it and it becomes aware that it lives.

About Reincarnation

Now we touch upon a vexed question concerning reincarnation, which arises again and again. "*If reincarnation be true, why can't we remember our own past lives?*" But there are many grown people who do remember these clearly. Children also in many, many instances can recall their immediate past incarnation with clarity, to the astonishment of their parents.

If you are still unconvinced that reincarnation is one of the laws of life, you should be able to obtain your own proof; for if you will patiently and faithfully pray, meditate or hold communion in your innermost being with the supreme Light, you will rise in consciousness and make contact with your higher self wherein lie stored all memories of the past.

When you touch these Akashic records (which are within the reach of every living soul) the whole panorama of your past will unfold and you will understand many things in your nature which you have not understood before.

How Can It Be?

Having acquired this understanding of the law and of yourself, you will know that God intended man to live conscious of his higher self and so in harmony with life. "*How can that be,*" you will ask, "*with the world in its present chaos?*"

My brethren, even in these days there is a way—shall we say of escape (although we do not like the word)—by which man can attain at least to tranquility, calmness and peace. Because once the soul has reached to knowledge and wisdom it will know the *causes* behind all suffering; and know also that as soon as mankind seeks the higher shreds the lower self, ugliness and conflict will cease.

Do you not begin to see the purpose underlying this message of

(Continued on Page 8, Col. 4)

English Trance Medium

Psychic Observer

GRACE COOKE

Over a period of many years, a complete record has been made of the spiritual teachings received through her trance instrumentality. Data transmitted by White Eagle, her Indian spirit collaborator, has been published in book form (i.e.) "The White Brotherhood," "The Shining Presence," "Spiritual Unfoldment," Vol. I, II, III and IV; "Illumination Series," etc.

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Marlebone Sp'list Ass'n, Marylebone House, 42 Russell Sq. W.C.I.; Ralph Rossiter, Secretary.

Center of Silver Star, S. A. MacDonald, Psychic Artist, 27a Addison Gardens.

NEW ZEALAND

Auckland, New Zealand

Auckland Sp'list Ch., 7 Almo St.; New-Market; Pres., Alice Richards.

Christian Sp'list Mission, Odd Fellows Hall, Pitts St.; Kathleen Philpott. (Phone, 81757).

PUERTO RICO

PONCE — Spiritualist Center; "Luz del Porvenir" or "Light of The Coming Day"; Vives, 204, Ponce, Puerto Rico; President, Candelaria Millan; Lecturer, Teacher & Medium, Victor Cerezo Butler; Youth Director. Thomas Negron.

ALABAMA

Birmingham, Alabama

Ch. of Spiritual Science, C. of C. Bldg., 1st Ave. & 19th St.; Sun. 3:30 & 7:15 P. M.; Nell McWhorter; Beulah Kennedy.

Central Ch. of The Spiritualists, 2213½ Third Ave., Sun. & Thurs. 7:15 P. M.; Rev. R.P.H. Sparks. 2520 - 21st St.

ARIZONA

PHOENIX—First Spiritual Church, 10th & Fillmore Sts.; Leroy O. Cady.

xxx

DOUGLAS—1st Unity Spiritual Ch., 1542 "F" Ave.; Pastor, Ola Eldridge; Sec'y, Grace Wilton.

CALIFORNIA

ALHAMBRA—The Pyramid Ch. Inc., 326 S. Atlantic Blvd.; Thurs. 2 P. M.; Sun. 7:30 P. M.; Emma Kingham, (AT 2-8632).

xxx

ANAHEIM—Good Hope Sp'list Ch., 135 W. Center St., Eagle Hall, 2nd Floor; Sun. & Thurs., 7:45 P. M.; Estelle Anderson.

xxx

ESCONDIDO—Ch. of Spiritual Wisdom, 353 W. Fifth St., C. E. Goodale; Sec'y-Treas., F. E. Watson; Lyceum 10 A. M. Sunday; Healing, lecture Sun. 7:30 P. M

xxx

Fresno, California

Ch. of Metaphysical Science, 245 North Calaversa; Sun. & Wed. 8 P. M.; Dollie Thuness.

Universal Educational Religious Society of Divine Science, Inc., 744 Mildreda Ave., Sun. & Tues. 7:30 P. M.; Edna Kelley.

xxx

HANFORD—Ch. of Revelation, 221½ Lacey Blvd.; Tues., Thurs. & Sun., 8 P. M.; Janet S. Wolford.

xxx

Hollywood, California

Spiritual Science Church, 1904 North Argyle; Mae Taylor.

Psychic Fellowship Group, Masonic Temple. 6840 Hollywood Blvd.; Wed. 8 P. M.; Carol E. McKinstry.

xxx

HUNTINGTON PARK—Spiritual Church of Flowers, 2474 Randolph St.; Sun. & Wed., 8 P. M.; Victoria M. Freutel.

xxx

Long Beach, Calif.

Spiritual Science Church, 5555 Dairy St.; Alice M. Bonner.

Church of Light & Truth (I.G.A.S.), New Masonic Temple, 8th at Locust. Sun. 7:30 P. M.; R. E. Kirby.

Kosmon Center Ch., 1092 . 17th St.; Sun. 7:45 P. M.; Developing Classes — Mon., Tues. & Thurs. 7:30 P. M.; John & Lola Reddig.

Church of Divine Light, 2205 American Ave.; Beulah Englund (Phone 404955).

xxx

Los Angeles, California

Los Angeles Progressive Lyceum, 2201 So. Union Ave. (Central Spiritualist Ch.); Emma Pearl Knight, NST Conductor; Katherine F. Toby, Assistant.

First Church of Soul Scientists, 3210 West Pico Blvd., Sophie U. Norton.

Spiritual Science Church, 247 West 58th St.; Frank Mickley.

Agasha Temple of Wisdom. 353 North Western Ave.; Sun. 8 P. M.; Richard Zenor.

Central Spiritualist Ch., 2201 S. Union Ave., Founder. Elizabeth R. Courtney (Prospect 3827).

(Continued Top of Next Col.)

(Los Angeles, Continued)

Church of Psychic Light, 617 Venice Blvd., Katie Whittemore.

The Optimistic Science Temple, 1719 W. 50th St.; Sun. 7:30 P. M.; Tues. 9:30 A. M.; Wed. & Fri. 8 P. M., Etta Gurkell.

Spiritual Church of Ataraxia, Garden Court Ball Room, 7021 Hollywood Blvd., Motor Court Entrance; Sunday 11 A. M.; Pearl Irene Barnes.

Spiritual Ch. of Revelation, Embassy Auditorium, 839 S. Grand Ave.; Sun. 2:30 & 4 P. M., in North Hall; Thurs. 2 & 8:45 P. M. in Studio Hall; Minnie Sayers.

Universal Ch. of The Master, 3406 N. Figueroa St., Thos. Herrell, 4202 Homer St. L.A. (31) Tues., Fri. & Sun. 8 P. M.: Class Wed. 8 P. M.

Fraternal Brotherhood of Spiritualist, Inc., 927 S. Alvarado Ave. Sun. 10:30 A. M., Wed. 8:00 P. M. Leah E. Pitzer.

Spiritual Psychic Science Center, 1134 South Western Ave.; Sun. & Thurs. 8 P. M.; Tues. 8 P. M.; Mara Cordes.

Christian Spiritual Ch., 6814 South Broadway, Sun. 7:30 P. M.; Mrs. B. L. Pigg, Sec'y.

Temple of The All Seeing Eye Spiritual Ch., 966 W. 47th St.; Sunday School 11 A. M.; Sun. 8 P. M.; Anna M. Crosby.

Wilshire Sp'list Ch., 508 S. Hobart Blvd., Sun. 11 A. M. & 8 P. M.. Tues. 8 P. M.; Minister Virginia Gideon; Sec'y, Horace P. King, 203 N. Juanita Ave., Redondo Beach. California.

Ch. of Divine Philosophy (I.G.A.S. Charter) 4157 West 5th St. (at Western); Sun. 8 P. M.; Louise Jolly, Pastor.

Temple of Universal Truth, 801 S. Wilton Pl.; Cor. 8th St.; Services Sun., Tues. & Fri. 7:45 P. M.; Tues. & Fri. evening services devoted to question hour . . . everyone receives answers to sealed questions. Rev. Wilson gives organ recital at 7:30 P. M. before each service; Rev. Vincent M. Wilson, Pastor & Pres.; Rev. Ethel L. Wilson, Ass't Pastor & Sec'y, Treas.

Spiritual Fellowship Group, Inc., 2936 West Eighth St., Room 203; Sunday, 2:30, 4 & 8 P. M.; Wednesday 2 P. M.; Jane M. Sipes; 'Phone: EXposition 2280.

West Lake Sp'list Ch., 913 S. Lake St.; Sun., Wed. & Fri. 8 P. M.; Irene Wood.

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Oakland, California

Kosmon Centre, 2075 Telegraph Ave.; (Affiliated with Universal Church of The Master). Nightly, 7:30 P. M.; Wed. & Sat., 2 P. M.; Myrtle I. Kuschel.

Universal Ch. of The Master, No. 39, Ebell Hall, 1440 Harrison St.; Sun. & Tues. 7:30 P. M.; Contessa Thogode.

Universal Ch. of The Master, No. 71, Ebell Hall, 1440 Harrison St., Sun. 2 P. M.: Friday 7:30 P. M.; Ruth & James Barnes.

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OCEAN PARK — Fellowship Sp'list Ch., 2663 Main St., Sun. & Wed. 7:45 P. M., Thurs., 2 P. M.; Jessie A. Bennett

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PACIFIC GROVE—Universal Educational Religious Society of Divine Science, Inc., Chapter No. 2, 581 Pine Ave., Thurs. 7:45 P. M.; Edna Kelley.

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SACRAMENTO — Liberal Spiritual Ch., I.O.O.F. Hall, 9th & "K" Sts.. 4th Floor, Sun. 2 & 8 P. M.; Ruth Moser.

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SAN BERNARDINO—1st Sp'list Association, 6th & Arrowhead; Sun. & Wed. 7:45 P. M.; Lectures, Messages & Healing: Lyceum, Sun. 10:30 A. M.; Dollie Dunlap.

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San Diego, California

Inspirational Church of The Master. Inc., 2730 "A" St., Sun. 11:30 A. M. & 7:30 P. M.; Wed. & Fri. 7:30 P. M., Thursday, 2 P. M.; Grace Sanford.

Ass'n San Diego Spiritual Ministers, P. O. Box 613, San Diego (12), G. E. Dyson.

Harmony Temple of Spiritual Brotherhood, 1039 Seventh Ave.; Michael Florenza.

First Spiritualist Church, 1240 Seventh Ave.; Hildred Hope Langford.

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Fraternal Spiritualist Temple, Second & Beach Streets; Gust Thunberg.

Bright Star Ch. of The Master No. 157; 4608 Kansas St., Sun. 7:15 P. M., Myrtle Dyson.

New Hope Spiritualist Ch., New Palace Hotel, 5th Ave. and Elm St.; Sun. 11 A. M.. 2:15 & 8 P. M.; Ethel Fowler, 3709 6th Ave.

Concord Mission, 1934 Thirtieth Street; Elvina Johnson Colburn.

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Golden Gate Spiritualist Ch., Native Son's Bldg., 414 Mason St.; Sun. 8 P. M.; (2nd & 4th Wed. 7:45 P. M.) Florence Becker.

Christian Spiritualist Ch., 4th Floor, 414 Mason St.; Sunday 2 P. M. & 7:30 P. M.; Atela Chisholm.

First Spiritualist Temple, 3324 Seventeenth St.; Nell F. Martin.

White Cross Center, 1815 Lake St.; Classes, Fri., 8 P. M.; Irene Remillard.

Psychic Center, 3350 22nd St., (Between Valencia and Guerrero) Sun. 8 P. M.; Tues. & Fri. 2 & 8 P. M.; Nita Harding.

Universal Ch. of The Master, No. 35, 887 Valencia St.; Sun., Thurs. 8 P. M.; Classes, Tues. & Fri. 8 P. M.; Florence Crenshaw; Alda Scheierman.

Spiritual Church of Revelation. Inc. No. 40, 4th floor, 465 Geary St., Thurs. 7:45 p. m. Rev. James J. Dickson, Pastor. Materializing and Direct Voice Medium.

San Jose, California

Spiritual Fellowship Church, I.O.O.F. Hall, 3rd & Santa Clara St.; Sun. 2:30 & 7:15 P. M., Rubie Swisher.

Ch. of Spiritualist Prophecy, Druid Temple; San Carlos at Market, 85 W. San Carlos; Sun. 2:30 & 7 P. M.; Mary Wilson; May Painchand.

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SANTA BARBARA—Universal Chapel of Light, 1509 dela Vina; Sun. 7:30 P. M.; Johanna Ruhnau.

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SANTA CRUZ—House of Spiritual Communion, 513 Center St, (Unitarian Center) Wed. 7:30 P. M.; Rev. Irene M. Littler, Woodrow W. Littler.

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VISTA — Metaphysical Temple of Truth, Route 3. Box 924; Florence L. Myers.

COLORADO

COLORADO SPRINGS—1st Ch. Science Progressive Life, 502 E. Tejon, Reed Library; Sun. 7:30 P. M.; Sibyl E. Smith.

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Denver, Colorado

The Peoples Spiritualist Church, 322 E. 17th Ave.; Pearl B. Ashbrook.

Temple of Harmony Spiritual Ch., Inc., 27 West First Ave.; Sun. & Wed. 7:30 P. M.; Allen J. Miller.

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PUEBLO—Progressive Church of The Soul, 618½ North Main St.; K. of P. Hall. Sun. 8 P. M.; Rosie Lyons.

CONNECTICUT

BRISTOL—Michel Spiritualist Ch., Stephen Terry Hall, 8 S. Elm St.; William P. Morgan.

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Hartford, Connectucut

Hartford Sp'list Temple 758 Asylum St.; Sun, 3 & 7:30 P. M.; Wed. 8 P. M.; Alice Behrendt; Emma Mapley, Pres.

1st Ch. of Divine Light, 303 Park St.; Sun. 3: 7 P. M.; Wed. 7:30 P. M.; C. E. Hughes.

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NORWICH — The First Spiritual Union, Inc., 29 Park St., Sec'y Iva B. Smith.

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NEW HAVEN—Nat'l Sp'list Temple, 346 State St., Sun. 7:30 P. M.; Lillian Tyson.

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STAMFORD—Albertson Memorial Temple, 485 Summer St.; Raymond Burns.

DISTRICT OF COLUMBIA

Washington, D C.

Progressive Ch. of Spiritualism, Pythan Temple, 3rd Floor rear, 1012 9th St. N. W.; Sun. 8 P. M.; A. Hafferman, 1349 Maryland, N. E.; C. Hickerson; M. McFarland; Joseph Ferrier.

First Spiritual Science Ch. (Branch of The S.S. Mother Ch. of N.Y.C.), 1900 ,'F" St., N.W.; Park Central Apt. Hotel, 604; Sun., Tues., Wed. & Thurs. 8 P. M.; Alice W. Tindall.

Mizpah Ch. of Spiritual Science, Inc., 3423 Holmead Place, N.W., Tues. 7:30 P. M.; Thurs. & Sun. 8 P. M.; Z. A. Wright, L. M. Davis, Lola Miller, Pearl Jarcy; Margaret E. Balcom, 810 Rittenhouse, N. W. Phone: TAylor 0079.

1314-15th St., N. W., Apt. No. 1, Wash., D. C.; Spiritual advice by Appointment; Rev. Virginia King; Phone: MI 7852.

Church of Two Worlds, 2600 Sixteenth St.; Sun. & Wed. 8 P. M.; Freda Dorothy Egbert, Sec'y, 7529 Alaska Ave., N. W., Wash. (12); Minister, H. Gordon Burroughs; Phone EMerson 0010.

FLORIDA

CASSADAGA — Johnson Home Circle; Tues. & Fri. 8 P. M.; Roy H. Johnson.

xxx

DAYTONA BEACH — Hays Memorial Spiritual Science Church, 221 First Ave., Margaret Springstead.

xxx

FORT LAUDERDALE — Beckoning Light Sp'list Ch., Woman's Club, Stranahan Park., Sun. 8 P. M.; Jewell Williams 200 N. E. 4th St.

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JACKSONVILLE—Spiritual Science Ch., 925 Liberty St., Sun., Mon., & Thurs. 8 P. M.; Rosa Lee Smith (Phone 3-1465-R).

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Miami, Florida

Temple of Revelation, 610 Beacon Manor Blvd. Lyceum, Sun. 10:30 A. M.; Wed. & Sun. 7:45 P. M.; Ruby Schmidt Anderson, 1803 N. W. 6th St. (Phone: 9-9687).

Little Shenadoah Spiritualist Church, 644 S.W. Sixth Ave.; Sun. & Wed. 7:45 P.M., Ermel McNabb; Pearl Hinkson.

Schaefer Healing Center, 2237 N.W. 50th St.; Frank J. Schaefer; Martha Ann Schaefer (Phone 787372).

Temple of Continuity, 4585 West Flagler St., Geraldine V. Pelton.

Beckoning Light Spiritualist Church, 1621 S. W. Sixth Street; Sunday 7:45 P. M.; Bertie Lily Candler, Madge Hart.

Elizabeth Memorial Ch., 729 N. E. 71st St.; Friday 7:30 P. M., Marie Wilson.

Spiritual Ch. of Christ, Odd Fellow's Temple; N. W. 4th St. & 2nd Ave.; Sun. 7:45 P. M.; Thurs. 2 P. M.; Visiting mediums welcome; Rev. Maude Allen, Pastor, 1220 N. W. 6th St.

Psychic Science Spiritualist Church, Room 3, 139 W. Flagler St.; Mary Turner.

Spiritual Alliance Temple of Truth, (Charter: Nat'l Spiritualist Alliance, Lake Pleasant, Mass.) 1304 N. W. 40th St.; Sun. & Thurs. 8 P. M.; Mabel Smith.

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Orlando, Florida

Psychic Center, 655½ N. Orange Ave., Sun. & Wed. 8 P. M.; Nellie Cherry (Phone: 8766).

Ch. of Spiritual Science, 107 East Pine St.; Fred T. Ide.

St. Petersburg, Florida

Church of Spiritual Philosophy; Sun. & Thurs. 7:45 P. M.; 1715 Tangerine Ave., Clara Knost-Larrick; Phone 717765.

People's Spiritualist Church, 1011 Ninth Ave., North; Wed. & Sun. 7:45 P. M.

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SULPHUR SPRINGS (Tampa)—Cooperative Sp'list Ch. (No. 2), American Legion Hall, Bird Ave.; Sun., 2:30 P. M.; H. Louise Miller (Phone: Tampa H-46284).

xxx

Tampa, Florida

Psychic Center, 315 East Columbus Drive; John Calvert.

1st Sp'list Ch., 512 E. Paris St.; Tues., Wed., Fri. & Sun. 7:45 P. M.; Sec'y, C. R. King (Phone 33-4365).

Shrine of The Master Sp'list Ch., (.G.A. S.) Dorothy Graff Flexer, I.G.A. Club (Phone: 32-7492); Sec'y, Nelia White, 717 E. Emma St., (Phone: 32-6681).

ILLINOIS

AURORA—Aurora First Spiritual & Memorial Church, Mission of Love, 529 Clark Street; Emma Ness.

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Chicago, Illinois

Englewood Psychic Science Ch. and White Sanctuary Healing Center, 6514 S. Ashland Ave., Services Sun. 8 P. M.; Healing Wed. 8 P. M.; Rev. Harry A. Tufts; WAlbrook 4750.

Faith Spiritual Church, 2614 N. Austin Ave.; Sun. 10:30 A. M. & 8 P. M.; Fri. 7:30 P. M.; Fred & Emily Ludmann.

1st Fraternal Spiritual Church, 4039 W. Madison St., McEnery Hall; Emma Binz.

1st Spiritualist Episcopal Ch., 721 Belmont; Sun. 2:30 & 7:30 P. M.; Wm. H. Jackson.

Friendy Spiritual Church No. 2, 240 W. 63rd St.; Sheldon Northrup.

Mission of Love (No. 6) Spiritual Church, 1838 N. Springfield Ave.; Sun. 8 P. M. (Last Thursday of month 8 P. M.). F. Peiper; W. J. Rogers.

Spiritual Church of Truth, 3349 West North Ave.; Theo Siers.

Puritan Sp'list Ch., 812 W. 59th St., Sun. 8 P.M., Rose MacKay, 8209 East End Ave.

Federation of Spiritual Churches and Associations, Inc., Midland Hotel, 172 W. Adams St., Sat. 2:15 & 8 P. M., Anthony Camardo.

First Polish American Sp'list Ch., Embassy Bldg., 3940 Fullerton Ave., (English) Sun. 7:30 P. M.; (Polish) 2nd & 4th Sun. at 2:30 P. M.; Charles Rolack.

Scientific Center of Spiritualism, Midland Hotel, 172 W. Adams St., Orchid Room; Sun. 2:45 & 7:30 P. M.; Catherine Larney.

3rd Sp'list Ch. (O.O.F.S.), 5931 S. Morgan; Sun. 3 & 7:45 P. M.; John Skinner (GRO-9602).

First Temple of Universal Law (Natural Law), 4740 N. Western Ave., 5th Floor; Sun. 10:45 A. M. and 8 P. M.; Charlotte Birkner.

1st Sp'list Ch. of Divinity, 6146 S. Ashland, Sun. & Thurs., 7:30 P. M.; Freda Brown, Pres. (Phone: Hemlock 2447).

Belmont Spiritualist Church, 1219 Belmont Ave., Esther A. Lundquist, Sec'y; Sun. & Thurs. 2:30 and 8 P. M.; Gertrude McAllister, Pres., 'Phone: Van Buren 1625.

Ch. of Living Thought, 2729 S. Keeler Ave.; Sun. 7:30 P. M. (Czech Language) Charles Golan: Rud Prikop, Sec'y.

Light More Light Sp'list Ch., 2433 Berenice St., Tues., Fri. & Sun. 8 P. M.; Rev. Johanna R. Schmidt; Jun. 3974.

White Flower Temple. Institution of Brotherhod; 185 West Madison St., Sun. 2:30 & 7:30 P. M.; Rev. Rice R. Massey, 3255 Warren Blvd., (KEdzie 5732).

Sunflower Sp'list Ch., 2424 N. Avers Ave.; Wed. 2 P. M.; Sun. 8 P. M.; Lena Schaefer. (Phone, Albany, 1416).

Ch. of Higher Spiritualism, 812 West 69th St.; Sun. 3 & 8 P. M.; Rev. Bertha Mann, 6843 S. Claremont Ave.; Phone: GRovehill 9326.

1st German American Sp'list Ch., Somers Hall, 3349 W. North ve.; M. Schwartz.

Society of Spiritual Science. Suite 1204 25 E. Jackson Blvd.; Healing. Lecture and Billets in Church Room 1621, Sat. 8 P. M.; Message Service, Sat. 2:30 P. M. in Rm. 1204; Adult Class, Fri. 8 P. M.; Children's Class, Sat. 10 A. M.; Maria Strazzantoelli.

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Cicero, Illinois

1st Sp'list Ch.. 5033 W. 25th Place: Sun. 7:45 P. M.; Mon. 8 P. M.; Lena Drews.

Liberal Psychic Church, 1331 South 57th Court. Sun. 2:30 P. M.; Mon. 8 P. M.; Anthony Camardo.

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DANVILLE—1st Unity Sp'list Science Ch. (affiliated with U.S.S. & F.S.C.). 10½ N. Walnut St.; Sun. 7:45 P. M.; Edward Armstrong; Margaret Armstrong. (Phone 5994 JX).

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DECATUR—1st Spiritualist Ch. of Truth, 993 N. Edward St.; Grace W. Brown.

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East St. Louis, Illinois

First Victory Spiritualist Church, 1120 St. Clair Ave.; Elizabeth Crain.

Spiritual Science Ch., 16th & Cleveland Ave.; Leona Ellis, Goldie Rayburn.

Unity Science Spiritual Ch., 656 N. 79th St.; Marie Mrnard, 623 N. 86th (Phone Express 3075); Sec'y, Edna Heck, 656 79th.

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FREEPORT—1st Sp'list Ch., 431 S. Adams St.; Sun. 7:30 P. M.; Pres., Frank Sleggett; Sec'y, Mrs. F. Van Vleck.

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LeROY—J. T. & E. J. Crumbaugh Spiritualist Church; Chas. C. Cunningham.

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JOLIET—1st Sp'list Ch., Jasper & Glenwood Pl.; Sun. 2:30 P. M.; Emeline B. Davis.

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WESTMONT—Unity Spiritualist Church, 13 W. Quincy St.; E. Backlund.

INDIANA

CRAWFORDSVILLE — Goodwill Spiritual Ch., 212½ E. Main St.; Sun. 8 P. M.; 4th Sun. of every month, all day service; Bertha Dailey.

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Elkhart, Indiana

Clarke's Memorial Spiritual Center, 316 Division St.; Jeanette Osborn.

1st Independent Sp'list Ch., 415 East Jackson St., Carl L. Leonard, President, 3217 E. Sixth St., Mishawaka, Ind.

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EVANSVILLE—Union Sp'list Ch., 3rd Ave. & Michigan St. Jeannette Hoeppel.

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FORT WAYNE—Sp'list Ch. of Divine Science (N.S.A.), 1615 Wells St., cor. Spring St.; Sun. 7:30 P. M.; Thurs. 2 and 7:45 P. M.; first and third Sun. 2:30 P. M.; Bernice Brock; Russell D. Hawk.

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GARY—First Spiritualist Church, 6th & Massachusetts Ave.; Reba Schallon.

xxx

Hammond, Indiana

1st. Progressive Sp'list Ch., I.O.O.F. Hall, East State St.; Myrtle Wright.

Unity Spiritualist Ch., 5454 Hohman Ave.; K. of P. Hall; Ruth Hoyle.

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Indianapolis, Indiana

First Spiritualist Episcopal Church, 2002 Carrellton Ave.; C. B. Taggart.

Psychic Science Spiritualist Ch., 1415 Central Ave.; Dollie Clark & B. F. Clark.

Progressive Sp'list Ch., St. Clair & Park Ave.; Paul Leach; J. F. Van Meir.

Spiritualist Center Church, 214 South Arsenal Ave.; C. C. Driskell.

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LAFAYETTE—Ch. of Divine Truth. Red Man's Hall, 4th & Ferry Sts.; Elsie Fay Brown.

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MARION—Distributor of Light Sp'list Ch., Nebraska & 2nd St.; Mabel Pittman.

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Richmond, Indiana

Independent Spiritualist Ass'n, I.O.O.F. Hall, Room 8; Eighth & Main Sts., Pastor, Jessie M. Young; Edward Fawcett, President, 9 North 10th St.

Spiritualist Episcopal Ch., 21 South 16th St., George H. Baker.

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SOUTH BEND—Ch. of Spiritual Truth. 519 S. St. Joseph St.; Marie Smith.

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Terre Haute, Indiana

Golden Hour Sp'list Ch., 503½ Wabash Ave.; Nellie Hodges; Goldie Russell.

IOWA

DAVENPORT—Modern Spiritual Church, 623 W. 4th St., Daily, 8 P. M., I. R. Griest.

xxx

DES MOINES — Johnson Chapel Psychic Center, 6701 Douglas Ave.; Vesa E. Huffman.

KANSAS

Kansas City, Kansas

Ch. of Spiritual Friendship, 1210 Troup Ave.; Sunday: Lyceum 10 A. M.; Lecture 11 A. M. & 8 P. M.; Message Wed., 8 P. M.; E. E. Smith, 1013 Lafayette; Della Glenn, R.R. No. 4, K. C., Kan.

1st Sp'list Ch., 1061 Armstrong Ave., Sun.. Healing 7:30, lecture, 8 P. M.; Tues. 2 & 7 P. M., 828 Ann Ave.; Betty J. Palmer.

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PITTSBURG—Chela Religious Foundation, Inc., 111 W. Euclid; Eugene R. Pike.

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WICHITA—First Spiritualist Church, 121 South Main St., Neva Durham.

LOUISIANA

NEW ORLEANS — Divine Fellowship of Spiritualism. 823 Spain St.; Friday and Sunday, 8 P. M.; Lillian McGivney, Ada DuBard Gunter.

MAINE

ETNA—Etna Spiritualist Camp, 1948 season August 15th to Sept. 8th.

MARYLAND

Batimore, Maryland

Temple of Wisdom (Spiritual Science Ch.) 500 East 39th St., Sun. 10:30 & 8 P. M.; Wed. 2 & 8 P. M.; Thurs. (Healing) 1 P. M.; Elizabeth Dennis, 2908 Louden Ave. (Phone: LIberty 4512.

Universal Science Sp'list Ch. (N.S.A.). 601 W. North Ave. (Cor. John) Sun. 7:45 P. M.; Wed. 8 P. M. Grace H. Betz. 5217 Eastern Ave., (Phone BR 4294).

United Bible Spiritual Temple, 1815 North Broadway; Sun., Wed. & Fri. 8 P. M.; Grace P. Bauer.

MASSACHUSETTS

Boston, Massachusetts

Psychic Center. 198 Dartmouth St. (Opposite Copley Plaza Hotel) Daily 8 P.M., Sunday 3 and 8 P. M.

Daniel Spiritual Ch., 89 West Springfield St.; Sun., Tues., Wed. & Fri., 8 P. M.; D. A. Durant.

(Continued Top of Next Col.)

1st Sp'list Ch., 61 Exchange St., Sharon Hall (near Central Sq.); Wed. 7:30 P. M.; Sun. 3 & 7 P. M.; Financial Sec'y, Agnes Winstanley; Pres., Della Davis.

Universal Science Ch., Suite No. 221, Hotel Manor (Opposite Back Bay Station) 168 Dartmouth St.; Services: Sunday 8 P. M.; Study classes: Tues., Thurs. & Fri. 7:30 P. M.; Also Thurs. 2:30 P. M.; Pastor. Rev. John E. Reese; Ass't Pastor, Rev. Josephine Gilbert.

xxx

BROCKTON—Occult Science Ch. G.A.R. Hall, E. Elm St., Charles E. Lyons.

xxx

CAMBRIDGE—First Spiritualist Church. 631 Mass. Ave.; Marion F. Upham.

xxx

FITCHBURG — 1st Spiritual Alliance Ch., 21 Union St.; Mildred D. Smith.

xxx

MALDEN—The Christian Spiritual Ch., 4 Washington St.; Mrs. C. E. Aldrich.

xxx

QUINCY — First Spiritualist Church, 4 Maple St.; Bert DeYoung.

xxx

Springfield, Massachusetts

First Spiritualist Church, 33-37 Bliss St.; Sun. 3 & 7:30 P. M.; Thurs. 7:30 P. M.

1st Sp'list Alliance Ch., 9 Market St.; Elmer Bartlett, Alice Thurston, Joseph Henneberg.

MICHIGAN

BAY CITY—Advanced Sp'list Ch., 103 N. Wainut St., A. F. of L. Hall; Sun. 7:45 P. M. (Phone 7679); Vera Gruel, 208 N. Jefferson.

xxx

COLDWATER—Coldwater Sp'list Temple, 32½ W. Chicago St.; Sun., 8 P. M.; Pearl Burns.

xxx

Detroit, Michigan

Allen Memorial Center; Maccabee Bldg., Putnam & Woodward; Edith Green.

Center of Spiritual Hope, Leota Hall, 3946 Trumbull, Sun. 8 P. M., Hazel Damrau.

Gardner Healing Center, 4326 4th Ave.; Mon., Wed. & Fri. 9 to 9; Henry Gardner.

1st Psychic Ch. of Brightmoor, 21729 Fenkell Blvd.; Sun. & Thurs. 8 P. M.; Tues. & Wed. 8 P. M.; Elizabeth Armitage.

Christian Ch. of Progress (Spiritualist), Eastern Star Temple, 80 W. Iexandrine Ave.; Marie Milliman, Sec'y.

Dr. Robert Jensen Memoria Church. 2024 Vinewood Ave., Clara Barnett Smith.

Psychic Science Temple Beulah. 9266 Riviera St. (Joy Road & Grand River); Sun. 8 P. M.; Esther Reynolds.

Edward's Memorial Center. 1416 Ferry Park (near Sterling Ave.); Fri. 8 P. M.; Lillian Ryder.

First Universalist Spiritualist Church, 3523 Cadillac. Sun. 11 A. M. & 7:45 P. M.; Fri. 7:45 P. M.; Elizabeth Eglund.

Trinity Sp'list Ch., S. E. Gratiot & Conners Aves.; Sara Anderson, 6464 Maxwel Ave.

xxx

FLINT — Spiritualist Episcopal Church, 733 South Saginaw St., Noah Rice.

xxx

GRAND RAPIDS—1st Ch. of Truth, 26 Shelby St., S.W.; President, Francis Fox.

xxx

JACKSON—Goodfellow Spiritualist Ch., 1014 LeRoy at Ellery; James Tingley.

xxx

Kalamazoo, Michigan

Ch. of Spiritual Harmony, K. of P. Hall, 801 W. Main St.; Frank G. Wagner, Pres.

Church of Spiritual Truth, 610 Mill St.; Sun. Lyceum 11 A. M.; Sun. 3 & 7 P. M.; Thurs. 7:45 P. M.; Mattie M. Barents.

Spiritual Truth Reading Room, 714 N. Rose St.; Wed. & Fri., 8 P. M.; Beth Roche.

xxx

Lansing, Michigan

Lansing Sp'list Episcopal Church, Main Auditorium Y.W.C.A. Bldg.; Townsend St.; John W. Bunker.

1st Sp'list Ch., 214½ N. Washington Ave.; Mrs. Harold Halley; Gertrude Beane.

xxx

LESLIE—Flower Memorial Sp'list Ch., W. Belleview St.; Clifford and Edna Flowers.

xxx

MUSKEGON—Spiritualist Church of Truth, 1143 Spring St.; Harry Rogers.

xxx

OWOSSO — First Spiritualist Episcopal Church, 610 Clinton St., Ella Riley.

xxx

PONTIAC—First Progressive Spiritualist Church, 16 Chase St., Mabel Barnes.

xxx

PORT HURON—The Divine Spiritual Temple, I.O.O.F. Hall, Lapeer Ave.; Sun. 7:30 P. M.; Rebecca Provat.

xxx

ROSEVILLE—Ch. of Harmony of Christian Corinthians of America, 17358 Roseville Blvd. (near Maple); Lura Mathews.

xxx

ROAL OAK—1st Sp'list Temple, 114 Pingree; Sun. Lyceum 10:30 A. M.; services 7:30 P. M.; Jas. M. Smyth; Detroit (3).

xxx

SAGINAW—Ch. of Spiritual Truth, Brewster & Webster St.; Alma J. Eastman.

MINNESOTA

DULUTH—1st Spiritualist Temple, 601 E. 5th St.; Bessie Magnuson; G. W. Olson. C. Hegge; Ann Smaley.

xxx

Minneapolis, Minnesota

Anna Ryberg Memorial Sacred Science Ch., 931 Thirteenth Ave., South; Sun. 7:30 P. M.; Dr. Max Zoeller, Pastor.

Second Spiritualist Ch., 23rd & Lyndale Aves., North; Sun. 7:45 P. M.; President & Pastor, Howard C. Lemire.

Church of Infinite Science, 610-620 East Fifteenth Street. Henry M. Paulson.

Psychic Center Sp'list Episcopal Ch., 3351 Portland Ave.; Sun. & Thurs. 7:30 P. M. Clara S. Johnsin; Emma Carbonetti.

Progressive Christian Sp'list Ch., 3002 27th Ave. S.; Sun. 7 P. M.; Healing, 6:30 P. M.; Pastor, A. M. Drake; Assistants, Mrs J. D. Clemmy, Marian S. Drake.

xxx

ST. PAUL—Golden Rule Sp'list Ch., 25 E. 5th St.; Sun. 3 & 7:45 P. M.; 1st & 3rd Wed. 1 P. M.; H. M. Peterson.

JOIN A SPIRITUALIST CHURCH

JOIN A SPIRITUALIST CHURCH

MISSOURI

Kansas City, Missouri

1st Sp'list Ch., "Little Chapel on Broadway," 3841 Broadway, Sun. & Wed., 8 P. M.; M. D. Russell, C. M. Ball.

9th Spiritual Ch., 3101 Indiana Ave., Sun. 7:45 P. M.; Tues. 8 P. M.; Frances M. Tucker.

xxx

St. Louis, Missouri

Corinth National Spiritual Ch., 3921 North 19th St.; Fri. & Sun. 8 P. M.; Rev. Nellie Carter; Phone: Chestnut 6291.

Psychic Center, 3813 Washington Blvd.; Thurs. & Sun. 8 P. M., Ida F. Eggers.

Society of Spiritual Fellowship, 3011a N. Market St.; Wed. 2 P. M.; Fri. 8 P. M.; Elsie Andreas.

St. Ann's Spiritualist Episcopal Ch., 5862 Delar Ave.; Sun. & Tues. 8 P. M.; Wed. 2 P. M.; Bernice F. Bennett.

Ch. of Spiritual Science, 3804 Wyoming St., E. R. Foskett & Rose Mary Reisinger; School of Spiritual Science & Philosophy, Elizabeth Swanks, 4855 S legiAve.

Unity Spiritual Science (Advanced Soul Church) 4408 North 19th St., Tues. & Sun. 3 & 8 P. M. Josephine Erhart.

Progressive Sp'list Lyceum & Research So. of St. Louis meets Mon. 7:45 P. M.; 4349 Manchester Ave., Robert C. Kroll, Conductor.

Unity Science Spiritual Church, Blue Room, Roosevelt Hotel, Delmar and Euclid Sts., Sun. 3 P. M.; Rev. Emma Bell Roney. Dr. Charles Rohlfing.

NEVADA

Las Vegas, Nevada

First Sp'list Ch. of Nevada, 203 North Ninth St., Sec'y, Grace Honey, Pittman, Nevada.

Psychic Center, 106 Gass Street, Ella R. Heap.

NEW HAMPSHIRE

MANCHESTER — Psychic Center, Curtie Inn; Henry L. Paradis, 45 Haines St., Nashua.

PORTSMOUTH—1st Spiritual Science Ch., 114 Maplewood Ave.; Sun. 3 & 8 P. M.; Thurs. 8 P. M.; Frank Daley.

NEW JERSEY

Camden, New Jersey

4th Spiritualist Ch., 28 N. 26th St.; Wed. & Sun. 7:45 P. M.; 1st & 3rd Wed. 2 P. M.; Eizabeth Giberson.

2nd Sp'list Ch. (N.S.A.), Legion Room, Walt Whitman Hotel, B'way & Cooper St., Sun. 7:45 P. M.; Catherine Broome.

CLIFTON—Church of Spiritual Advice, 17 Yereance Ave.; Martha Heimann.

EAST ORANGE—Ch. of Spiritualist Harmony, 7 Hollywood Ave.; Connie Clark.

JERSEY CITY — Grace Divine Spiritual Ch., 191 Griffith St. (near Summit); Sun. 7:30 P. M., Tues. & Sat. 8 P. M.; Thurs. 2 P. M.; Ethel Arrigo.

LEONARDO—High Point Sp'list Chapel, Chapel Hill (I.G.A.S.); Frances Stevenson; Phillipine Forsman.

LONG BRANCH—Trinity Ch. of Spiritual Science, 111 Wash. St.; Mary Reva Wood.

NEPTUNE CITY—Star Spiritual Church, 134 Sylvania Ave., Loweta Fine.

Newark, New Jersey

Ch. of Spiritual Peace, Love & Faith, 769 Hunterdon St.; Wed. & Fri. 8 P. M.; Agatha Remsen.

Ch. of Spiritual Promotion and Harmony, 532 Springfield Ave., Kate Hazelwood.

Little Spiritualist Ch., 53 New St., Sun., Wed. & Thurs., 7:45 P. M.; Mon., Wed. & Thurs., 1:45 P. M.; Margaret Winter.

Paterson, New Jersey

First Spiritual Church, 142 Carroll St., Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; Emily Freestone-Hewitt.

West Broadway (2nd) Spiritualist Church, 176 Broadway, Eizabeth Spittler.

Ch. of Spiritual Faith, Inc., 118 Park Ave.; Sun. 7:30 P. M.; Mon., Wed. & Fri. 2 & 7:30 P. M.; Rufus A. Pratt; (Phone LAmbert 3-0979), Myrtle Morse.

RIVERTON—Church of Universal Science, 412 Main St.; Emma Munch.

TRENTON—1st Sp'list Ch., 47 N. Clinton Ave.; Carpenter's Hall; J. P. Hartman; M. A. Hartman.

UNION CITY—Spiritual Ch. of Divine Guidance. 517 (37th) St., Sophie E. Busch, 199 Cambridge Ave., Jersey City.

WEST ENGLEWOOD—11th Mt. Pitcairn Spiritual Ch., 27 Forest Ave.; Sun., Mon. & Wed. 7:30 P. M.; Tues. & Fri. 2 P. M.; Louise Gallo.

NEW YORK STATE

Albany, New York

1st Spiritualst Ch., Hotel DeWitt Clinton—Sun. 8 P. M. Alice M. Hughes; Wed. & Thurs. Eve. at 119 State St.

Progressive Spiritualist Temple, Room 18, 91 North Pearl St.; Sun. & Wed. 8 P. M.; Maud Jacobson; George Guilmetz.

(Continued Top Next Col.)

Binghamton, New York

1st Sp'list Ch. (I.G.A.S.) 299 Chenango St.; Sun. 7:30 P. M.; Myrtle Powell.

Brooklyn, N. Y.

Christ Ch., 987 Halsey (near Broadway) Tues., Wed. & Thurs., 2 & 8 P. M.; M. James Hedenberg.

Divine Spiritualist Ch., 295 Schermerhorn St. (near Nevin St.) Sun., Tues., Thurs., & Fri., 7 P. M.; Mon. & Wed., 1 P. M. Beatrice De Hunt.

The Church of Divine Guidance, Aux., 58-08 Myrtle Ave.; Tues. & Thurs., 2 & 8 P. M.; Sun. 8 P. M.; Emily Drescher.

St. John's Spiritualist Ch., 8025 3rd Ave.; Sun. & Fri. 8 P. M.; Wed. 2 P. M.; (B.M.T. subway, 4th Ave.; Local-77th St. Station) Lillian Johnson.

St. Peter's Spiritualist Ch., 60-96 69th Ave. (Ridgewood) E. Kuhne.

W. D. Gressinger Memorial Spiritualist Ch., 41 Pilling St.; Sun., Tues. & Wed. 8 P. M.; Sun & Fri. 2 P. M.; Mrs. K. Gressinger.

Buffalo, N. Y.

Temple of Divine Science Sp'list, 267 Sycamore St.; Sun. 7:45 P. M.; (Medium's Day, 4th Sun.); K. L. Henderson, Cara Alexander.

Sunflower Spiritual Science Ch., 39 Manhart St., Sunday 7:45 P. M.; Mon. & Fri. 8 P. M.; (Medium's Day, 2nd Sun.) Ida Hansen. HUmbolt 8835.

Sunshine Christian Sp'list Ch., 284 Jefferson (Bristol Entrance); Sun. 8 P. M.; (Medium's Day, 2nd Sun.): M. Burgan. (Phone: CLeveland 7368).

Brooking Memorial Sp'list Ch., Richmond & Summer St.; Sun. 7:30 P.M.

1st Spiritual Science Ch., 557 Tonawanda St. (near Grace St.) Sun. 7:45 P. M.; Lenora Wolf; J. J. Carroll.

Cold Springs Spiritualist Church, 1043 Jefferson Ave.; Sunday 8 P. M.; (Medium's Day—Third Sunday) Mildred Mason.

John Carlson Memorial Sp'list Ch., Golden Light of the World; 232 Forest Ave.; Sun. 7:45 P. M.; (Mediums day—4th Sun.) Edith Sandy, 62 College St.

EAST AURORA—1st Spiritualist Temple, 29 Temple St.; Ethel Squier.

Elmira, New York

Universalist Spiritualist Church, 225½ Franklin St., Pauline Hamm.

First Spiritualist Ch., 463 E. Church St., I.O.O.F. Temple), Eva Bostwick.

FAYETTEVILLE—Wayside Chapel, R.F.D. No. 2; Luania Caley; Mrs. Lewis Ferris.

FREEVILLE — Harmony Psychic Center, Groton Ave.; Sadie McIntyre.

FULTON—1st Sp'list Ch., 55 S. First St., Mrs. John Belanger, Sec'y, 105 Walradt St.

JAMESTOWN—Open Door Spiritualist Ch., 503 E. Second St.; Sun. & Wed. 8 P. M.; (Mediums day—last Sun.) Carrie Yarter.

Long Island, N. Y.

SOUTH OZONE PARK—Helen Memorial Sp'list Ch., 143-16 Sutter Ave.; Sun. 8:15 P. M.; Tues. 1:45 & 8 P. M.; G. E. Wagner.

JAMAICA—Ch. of Eternal Light, 9050—170th St. (between Jamaica Ave. & 90th Ave.), Mon., Tues. & Thurs. 2 & 8 P. M.; William Skidmore.

RICHMOND HILL SOUTH—Ch. of Spiritual Guidance, 111-41—120th St., Sun. 8 P. M.; Rev. Mollie Beck; Classes. 'Phone: VIrginia 3-5979.

RICHMOND HILL — Spiritual Center of Unity, 89-31 114th St.; Sun. 8 P. M.; Hilda White.

WEST HEMPSTEAD — Sp'list Ch. of Magdalena, 559 Henry St. (2 blocks south Hempstead Turnpike at Nassau Blvd.); Sun. & Wed. 8 P. M.; Wed. & Thurs. 2 P. M.; Thurs. 10:30 A. M.; Miss Marion Miller.

GERRETTSEN BEACH—Spiritual Church, of St. Mary, 7 Cyrus Ave.; Sun., Tues., Wed. & Fri., 7:45 P. M.; J. Ivor Difford. (Phone, DEwey, 20747).

LOCKPORT—Lock City Spiritualist Temple, 11 Cottage St., (Mediums' Day, 3rd Sun.) Violet Southland.

New York City, N. Y.

Aquarian Brotherhood of Christ, 244 W. 75th St.; Carolyn C. Duke, S. T., Sun. 7 P. M.; Mon. 7:30 P. M.; Wed. 2:15 P. M.; Virginia Oakes, Wed. 7 P. M.

Beacon Light Spiritualist Ch., 169 W. 98th St., Apt. 8. Tues. & Thurs., 2:30 & 8 P. M.; Sun., 8 P. M., Hermine Leger.

Ch. of Believers in God., Green Room, Hotel McAlpin, Broadway at 34th St., Sun., 10:30 A. M.; Founder, Johannes Greber.

Little Cedar Sp'list Ch., 123 W. 94th St.; Wed. 1 P. M.; Sun., Tues., Thurs. & Fri. 7:30 P. M.; Beulah M. Brown.

New York Psychology Forum, Room 608, Steinway Hall, 113 West 57th St., Every Tuesday, 8:15 P. M.; Ann Koernig, Director, 64 West 9th St.

Occult Science Society, Inc., Hotel Times Sq., 43rd & 8th Ave.; 1st & 3rd Sunday; Wilfred S. Spear, Box 385, Yonkers.

Temple of Light, 152 West 42nd St. (Suite 708), Sun. 11 A. M. & 7:30 P. M.; Sun., Tues., Thurs. & Fri. 7:30 P. M.; Tues. & Fri., 2 P. M.; Wm. Chas. Owens.

W. T. Stead Memoial Center, 41 W. 88th St.; Sun. & Wed. 8 P. M.; Bertha Marx.

St. John's Sp'list Ch. of Light. 357 W. 118th St.—Apt. 5; Sun., Wed. & Fri., 8:30 P. M.; Emily & John Garvin.

First Spiritual Science Ch. of Brooklyn, Studio 856, Carnegie Hall, 154 W. 57th St., Wed. & Fri. 7 P. M.; Frances H. Parker.

1st Ch. of Spiritual Inspiration, 248 West 73rd St., Mon., Wed. & Fri. 8 P. M.; Tues. & Thurs. 2 P. M.; Hazel Watson

Church of Spiritual Revelation, 27 West 130th St.; Sun. 11:30 A. M. Divine Worship and Healing; Sun & Wed. 8:30 P.M. Spirit Greetings; Samuel S. Heyliager; D. W. Russell, Sec'y.; 'Phone Edgecomb 6-8386.

United Sp'lists' Ch., 41 W. 73rd St., Wed. & Fri. 7 P. M.; Thurs. & Sat. 1 P. M.; Sun. 11 A. M.: (No Messages Sun.) Edward Lester Thorne.

The 1st Ch. of Spiritual Vision, 100 W. 61st St.; Sun. 11 A. M.; Tues., Wed. & Fri. 6 P. M.; Thurs. & Sat. 1 P. M.; Angela V. Cali, pastor. (Phone, PLaza 7-1799).

Ch. of Science & Philosophy, 221 W. 105th St., Apt. 1 W.; Tues. 2 P. M.; Wed., Fri. & Sun. 8 P. M.; Anna C. Gaze.

Aquarian Brotherhood of Christ, 244 W. 75th St.; Carolyn C. Duke, S. T., Sun. 7 P. M.; Mon. 7:30 P. M.; Wed. 2:15 P.M.; Olive Kruger, Wed. 7 P. M.

Chapel of The Eternal Star (3-A) 300 W. 54th St. (near 8th Ave.) Sat., Sun. & Wed. 7 P. M.; Tues. 1 P. M.; Rose Erickson.

Victor Seabury Memorial Spiritualist Ch. of Truth, 1947 Broadway, Studio 546; Loew's Lincoln Sq. Bldg. (Between 65th & 66th St.) Sun. 7:30 P. M.; Frances Seabury, TRafalgar 78429.

NIAGARA FALLS—White Rose Center of Free Psychic Truth, Unitarian Ch. Bldg.; 639 Main St.; Rosebud Vogel.

Rochester, N. Y.

Church of Divine Inspiration, 27 Appleton St.; Ethel Taylor.

Universal Psychic Science, Rochester Temple, 67 Edinburg St., Sunday & Wednesday, 8 P. M.; Helene Gerling.

Anderson Park Sp'list Mission, 98 N. Union St.; Pearl Tygert.

Open Door Spiritualist Ch., Red Room, Hotel Seneca; George P. Wood.

Universal Spiritualist Ch., (I.G.A.S.) 14½ Monroe Ave., Sun. 7:45 P. M.; Louis C. Brown, Ralph Canney.

SCHENECTADY — Progressive Spiritualist Church, 6 Myndeese St., Sunday 7:45 P. M.; George Howard; Maud VanTassel; Lillian Weir.

Syracuse, New York

1st Sp'list Ch., 535 Oakwood Ave., Sun. & Wed. 7:45 P. M. (Message circle 6:30 P. M.). Wava LeDue; Ida Robinson.

Spiritual Ch. of God, Hotel Syracuse, Parlor D, 10th Floor; Sun., 8:30 P. M.; Margaret Wesley.

Progressive Spiritual Temple, Y.W.C.A., Room 3; H. S. Whiting, President.

UTICA—Christian Sp'list Ch., 506 Seneca St., (entrance of Maher Bldg.) Sun. 3 & 7:30 P. M.; Mabel R. Hammel.

OHIO

Akron, Ohio

Christian Spiritual Temple, 100 South Broadway. Lydia Hosler.

Friendly Spiritualist Church, 31 South Howard Street; Hulda Stewart.

St. Paul's Spiritualist Church, 88½ East Mill St.; Revina Roshon.

BRIDGEPORT—International Constitutional Ch., 896 Nat'l Rd. (Stop 13); Sun. 7:30 P. M.; A. L. Boerngen; Evajean Beorngen.

Cincinnati, Ohio

Universal Brotherhood of The Cosmic Age, 3756 Reading Road; Thurs. & Sun. 8 P. M.; Emil J. Schmidt.

Psychic Studio, 3407 Erie Ave., Apt. 315, Frances E. Shelley.

Hall of Learning, 4273 Colorain Ave., (northside); Sun. & Wed., 2:30 & 8 P. M.; Augusta Touschard.

Cleveland, Ohio

Divine Spiritual Ch., 7220 St. Clair Ave.; Sun. 8 P. M.; John M. Williams.

Inspired Spiritual Church of God, 1899 West 25th Street; Sun., Mon., Wed. & Fri. 7:30 P. M.; Rev. G. M. Hayes, Pastor; Rev. Maude Caputo, Ass't Pastor.

Spiritual Science Ch, 10427 St. Clair St., Glenville Center Hall; Rene Hunt.

Elizabeth Crookall Memorial Church, 5511 Euclid Ave.; L. Crookall.

LAKEWOOD—Universal Ch. of Truth, 1417 St. Charles Ave., cor. Detroit Ave.; Bertis H. Cunningham, 7500 Euclid Ave.; (Phone, Endicott 1250).

Columbus, Ohio

Congregational Sp'list Ass'n, 187 S. Sixth St.; Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; A. A Hamilton; Bertha Holtz Hamilton.

Truth Tabernacle (Spiritualist), 996 Oakwood Ave.; Sun. 8 P. M.; Tues. 7:30 P. M.; Curtis B. Morris.

Ohio Ave. Sunshine Sp'list Ch., 86 South Ohio Ave., Sun. & Thurs. 7:30 P. M.: Ralph A. Whitney.

First Spiritualist Church, 6th and State St., Sun., Wed. & Fri. 7:45 P. M.; Wed. 2:30 P. M.; (2nd Sun. each month, 2:30 & 7:30 P. M.); Edgar J. Smertz, 768 Dryden Road.

1st Spiritualist Temple Society, 24 West Goodale St., Sunday 7:45 P. M.; Agnes Roese, Sec'y, R.F.D. No. 2, Ashville, Ohio; Ralph Reese, President, 714 East 4th Ave., Columbus, Ohio.

Dayton, Ohio

Sunshine Sp'list Ch., Hollencamp Bldg., 15½ S. Jeerson St.; E. Fields, R. B. Vaughn.

Central Sp'list Ch., Haynes & Hobart Sts.; Wed. 7:30 P. M.; Sun. 7:45 P. M.; Minnie Rowe; Laura Holloway.

EAST LIVERPOOL—1st Spiritualist Ch., 2nd Floor Review Bldg., Washington St.; Mary E. Wilson.

GREENVILLE—Christian Spiritualist Ch., 510 Front St.; Walter F. Heller.

MARION—Memorial Sp'list Ch., Chrisman Bldg., 657 N. State St.; Sun. & Wed. 7:30 P. M.; Dr. Jacque Savage.

SANDUSKY—Sp'list Temple, 156 Columbus Ave., D.A.R. Hall; Thurs. & Sun., 7:30 P. M.; Sun. 2:30 P. M.; Nora Hook, 317 McDonough St.

STEUBENVILLE—Spiritual Ch. of Truth & Light; K. of P. Hall, 3rd & Market Sts.; Sun. 6:30 & 7:45 P. M.; Fri. 8 P. M.; Opal L. Welch.

Toledo, Ohio

Goodwill Spiritualist Church, 1515 Ottawa Drive; D. E. Crider.

1st Spiritualist Episcopal Ch., 630 Western—at Field. Sun. 7:45 P. M.; Walter Nofziger, Pres.; Fred L. Felix.

Christian Spiritualist Ch., 1222 Erie St., Cecil Engle.

Toledo Nat'l Sp'list Ch., Room No. 1, Mezzanine — Commodore Perry Hotel; Hazel Lafferty, Sec'y; Mrs. Z. H. Ballmer.

Peace Trinity Sp'list Ch., 368 Sumner St.; 7:45 P. M.; Wed. P. M.; Mr. and Mrs. G. A. Kurtz.

WARREN—Christ Universal Sp'list Ch., 123 High St.; Sun. & Thurs. 7:45 P. M.; Elmer John.

Youngstown, Ohio

1st Spiritualist Temple, 323 W. LeClode, Sun. 7:30 P. M.; Wed. 8 P. M.; Emma Felger; Mae Morrison.

Ingersoll Memorial Spiritualist Ch. 319 W. Federal St., Room 9, Thurs., 1:30 & 7:45 P. M., Sun. 7:45 P. M., Rose Hoyle.

OKLAHOMA

ENID—1st Christian Spiritualist Ch., 409 N. Independent; A. S. P. Fields.

Oklahoma. City, Oklahoma

Central Spiritualist Church, 1005 N. Harvey St.; Sun. & Wed. 8 P. M.; Nell Burgess, pastor; Carrie Hamblem, Assistant.

Spiritual Science Church of America, 329 N. W. 13th St.; May Derr McQuestion.

Spiritual Life Science Church, 316 S. W. 22nd Ave.; Sunday and Wednesday 8 P. M.; Vernon Hendry, Cor. Sec'y; Pastor, Florence Heistand, 2317 South Harvey; 'Phone: 62-3488.

Tulsa, Oklahoma

Second Spiritualist Church, 919 South Cheyenne St.; John H. Cuddy.

Universal Science Ch., 1112 North Boston; Sun. & Wed. 8 P. M.; Esther Hughes.

Redeeming Christian Spiritualist Ch., 606 E. Independence Pl.; Tues., Fri. & Sun. 8 P. M.; Rev. Anna Anderson, Pastor.

OREGON

OREGON CITY—1st Spiritual Religious Ass'n of New Era (Canby); 1st & 3rd. Sun. 2 P. M.; Lester Hess.

Portland, Oregon

Spiritual Psychic Studio, 5626 S. E. Lexington St.; Sun. 8 P. M.; Wed. 2 P. M.; Ronel M. Jester; Ruth V. Jester.

The Spiritual and Psychic Research Temple. Wigwam Hall, Red Men's Hall, 1510 S.E. 9th Ave. at S.E. Hawthorne Blvd.; Sun. 7:30 P. M.; Luella LaValley.

1st Sp'list Ch (N.S.A.), 528 S. W., 11th St., W.O.W. Hall, Sun. 3 & 7:30 P. M.; William Vigelious.

SALEM—1st Spiritualist Ch., 248 N. Commercial St.; Sun. 2:30 P. M. & 7:30 P. M., Sam J. Harms.

PENNSYLVANIA

ALLENTOWN—First Spiritualist Church. 623 Turner St.; Sat. 8 P. M.; Sun. 2:30 & 7:30 P. M.; T. F. Getter; Hilda Brown.

BETHLEHEM—Christian Spiritual Ch., 18 W. Garrison St.; Mary Ann Reph.

CHARLEROI—Diaz Sp'list Temple, 933 McKeen Ave.; C. P. Diaz, 417 Wash. Ave.

HOMESTEAD—Spiritual Foundation, K. of P. Hall, 239 E. 7th Ave.; Sun. 8 P. M.; Ida Bell Wagner (Phone HA. 2860).

McKEESPORT—1st Sp'list Ch., 809 Locust St., Sun. 7:45 P. M.; Wed. 2 P. M.; 4th Thurs. Social; Sara K. Openshaw, Sec'y; Sara Ackard, President.

NEW CASTLE—Spiritualist Ch. of Truth, McGowan Hall, E. Wash. St., Wed. & Fri. 8 P. M.; Agnes E. Guthrie, Seleste Atkinson. Rev. James H. Anderson, Herman Siggelow, Ida Siggelow.

Philadelphia, Pennsylvania

Clayton's Spiritual Alliance Ch., 2111 Latona St., Sun. 2 P. M., Annie J. Clayton.

First Ass'n of Spiritualists, N. E. corner of Master & Carlysle St. (near Broad); George Franks, Sec'y. Mamie B. Schulz.

Universal Spiritualist Brotherhood Ch., 3012 W. Girard; Anna K. Rose.

Pittsburgh, Pennsylvania

Spiritualist Church of Revelation, 114 Federal St. Northside): Sun., Tues. & Thurs. 8 P. M.; Fri. 3 & 8 P. M.; Katherine Fidell; Phone: FAirfax 0766.

1st Ch. of Spiritualists (N.S.A.), 256 Bouquet St., Wed. & Sun. 8 P. M.; Treas., Mery C. Bell, 51815 Rural. Phone: MO 2327.

WESTFIELD—Spiritual Guidance Center; Harry E. King.

WILKES BARRE—2nd Spiritualist Church, 27 W. Market St.; Mrs. A. E. Ridler.

WILLIAMSPORT — Progressive Temple of Spiritual Science. 2715 Grand St., Sun. & Tues., 7:45 P. M.; Olive & Ernest McMillin.

RHODE ISLAND

Providence, Rhode Island

Haven Spiritualist Church, 143 Washington St., Rialto Hall; Sun. 12:30 P. M. (Healing Service) Sun. 2:30 & 8 P. M.; I. F. Haven, 26 Haskins St.

W. T. Stead Spiritualist Ch., 32 Haskins St., Sun. 2:30, 4:30 and 7 P. M.; Thurs. 7:30 P. M.; Sec'y, Mrs. Edith Crosby, 35 Central St.

TEXAS

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... A Book Review ...

"DIVINATION" ANCIENT and MODERN

By

John Manas

"The analogy which persists in the Universe is that which makes divination possible." — Plotinus

The purpose of this book is to bridge the present existing enormous gap and silent animosity between *Religion, Science* and *Philosophy*. This state of affairs is responsible for the present atheistic and anti-religious feelings, and the open warfare of many individuals, groups and some countries against the present system of organized society and the democratic countries of the world.

True *Religion, Science* and *Philosophy* must be united again as they were in ancient times, for the enlightenment, progress, peace and happiness of all the peoples of the world.

Spiritualism in its present state is challenging *Religion, Science* and *Philosophy*. These three pillars of knowledge look upon it as a new menace to society. On the other hand, *Seership* is a great Art . . . when properly understood, developed and practiced.

In this outspoken book based upon authentic historical, archaeological and philosophical sources, the author, a Greek-American scholar, educator and philosopher, attempts to solve this century-old problem and put things in their proper place. He shows the steps to be taken, and the only way out for the collaboration of *Religion, Science* and *Philosophy*.

Thus, the great catastrophe, which is coming again upon humanity, due to the present misunderstandings of peoples and nations, may be averted. *Religion, Science* and *Philosophy*, when united, forms the foundation of every civilized, progressive and happy society, and will establish the *Brotherhood of Man* and the peace of the world.

THE AUTHOR

The author, John H. Manas, was born in the town of Herakleion, the seaport of the ancient city of *Cnossus* in the island of *Crete*. He was educated in the schools of this town and the *University of Athens*, Greece. He served in the Greek army with the independent Cretan regiments in 1911.

His ambition and eagerness for higher knowledge and research into the mysteries of life and the Great Unknown, guided him to the leaders of the most prominent Philosophical Societies and Esoteric Schools in Greece and Europe.

Through a spiritual urge and divine guidance he left the country in 1917 for America. He first studied in the *Mount Hermon School*, in Massachusetts, to learn the fundamentals of the English language. Then to Princeton, N. J., where he worked in the local University and at the same time continued his academic studies. He made his permanent residence in New York City in 1924. He took a position as manager of the Greek Department in one of the largest financial institutions of Wall Street.

Tireless Efforts

Leaving this position, he established himself in the Real Estate and Insurance business, to make his living and finance his further studies and training in philosophy, science, occultism, history, archaeology, health and kindred subjects, with the best Institutions of learning.

In 1932 he founded the *Pythagorean Society* as *"a philosophical Organization for the promulgation of the true ancient Greek teachings of beauty, culture and wisdom.'*

John H. Manas in his enthusiasm and tireless efforts to popularize and spread the ancient Greek philosophical teachings and other knowledge acquired from every available source here and abroad, wrote over two hundred articles and essays, which were published in the leading philosophical, Masonic, health and other Magazines and Newspapers in English and Greek, here and abroad.

Greek Philosopher

Psychic Observer

John H. Manas, President of *The Pythagorean Society*, 152 West 42nd St., New York City.

Purpose and Goal

He has delivered more than one thousand lectures. He organized the Pythagorean Ceremonies, the Pythagorean and Hellenic Days in the New York World's Fair of 1939 and 1940. In the same year he published his first work, *"The Delphic Oracle"*. Then followed *"Metempsychosis"* and *"Life's Riddle Solved'*. (*)

In his life he tries to apply his teachings, keeping the harmony and balance of all planes, believing that unless a man has a healthy and well disciplined body, he cannot have a sound mind. He is a vegetarian for more than twenty-five years and abstains from alcoholic beverages and smoking. He believes that every man has a certain work to perform and a mission to fulfill.

That man must work in humility doing his best to express the inner urge of his soul in constructive deeds for the uplift of mankind. He further believes that the aim of man should be service. Through unselfish, earnest and tireless efforts the consciousness of man's soul expands. Thus he comes to the inner inexhaustible source of real knowledge, illumination and to Truth. This is the puprpose, the goal and the greatest reward of all efforts in the life of every man in this world.

Universal Brotherhood

During an interview, Mr. Manas said:

"The world today with its present material civilization, without inner feeling for justice and respect for Truth and right, is at the crossroads of its survival or of its destruction. America today holds the key to the solution of this great international problem. In order to guide and lead the other nations of the world, we must first put our house in order and develop moral discipline, self-respect, and the love for right, justice and Truth.

"Let all of us try to serve as Paul Reveres, to spread this important message of danger and of hope. Let all of us propagate this knowledge of true science, of true religion and of true philosophy to all parts of the world before it is too late.

"The world today is looking upon America, upon the good example and the intelligent effort of its people, for its enlightenment, for its preservation, for its health on all planes, for its happiness, for Universal Brotherhood and Universal Peace. This is the law and the will of God, the giver of all life."

(*) Dale News, Inc., $3.00.

Religion of Happiness

(Continued from Page 5, Col. 5)

ours? The law of reincarnation goes hand in hand with the law of cause and effect. Once man understands these laws, he will fashion his life differently and his world will be built on a different plan.

God's Perfect Son

Once man's consciousness is awakened to the journey which lies before him he will know that he cannot inflict suffering upon the least of God's creatures without calling an identical suffering back upon himself in due course; he will know that he cannot escape one fraction of that which he has inflicted upon others, for that ill will reflect itself back into his own life in some place, at some time.

When the death of the body occurs the soul is released from mortal bondage and passes through a process by which all that is unwanted in the next world is eliminated. Afterward it enters into a state of quiescence—call it heavenly bliss if you like.

There it hears the true clear call of God, which awakens its spiritual life. It again sets forth again upon its journey, the prime balance between good and evil in itself is attained and the soul becomes a perfect son of God.

We look upon the masters, elder brethren and the saviours of all time, and see in these Great Ones the perfecting of life. They are neither all good nor all evil, but a perfect blending; each has become a perfectly balanced being (as symbolized in the six-pointed star, the two interlaced triangles of which represent the interpenetration of spirit and matter).

Spiritual Gifts

Eventually every reincarnating soul will gain perfect balance, radiance and happiness, even on this physical plane. We would remind you that God has endowed the earth with everything to produce happiness. He has created a wonderful and beautiful physical body through which man may enjoy all the gifts and beauties of life. Were it not so there would be no sense or purpose in existence.

We are told that God created man out of His own substance, in His own image. When we realize this truth, when we behold the glorious vision which opens before us, we can take fresh hope and enter into communion and prayer with our beloved Father-Mother God; we can strive to live at peace and in harmony with our brother man; and we can walk our path in joy and thanksgiving for our creation, our preservation and all the gifts of spiritual and physical life. *Peace be with us all . . . and happiness. • Amen.*

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THE ORIGINAL

HOUDINI CHALLENGE

Issued On Behalf of the

GENERAL ASSEMBLY OF SPIRITUALISTS

Royalston, Mass., May 8th, 1948

This challenge was published about 1922. No attempt was ever made by Houdini, Thurston or any of their crowd to qualify in the trial.

Houdini once wrote that if any one could *satisfy him* he would give ten thousand dollars. Of course no one would attempt to "satisfy him" when it cost him ten thousand dollars to be convinced. He had many opportunities to investigate and know the truth of spirit communion but he failed to improve his opportunities. He has paid and is paying a terrible penalty for the wrong he did while here in the flesh.

William H. Burr,
Past President of The General Assembly
of the State of New York.

THE CHALLENGE

Psychic Phenomena—Not Trickery

$5,000.00 CHALLENGE TO ALL TRICKSTERS

— By The —

GENERAL ASSEMBLY OF SPIRITUALISTS
OF NEW YORK STATE

Frequently the boast is made that this one or that one can express "the tricks of Spiritualism." The necessary inference to be drawn from such statements is that Spiritualism is but a collection of tricks, which some of those wise boasters understand and can duplicate by legerdemain, or in some other deceptive way. So common is this ignorant and misleading statement made that explanation seems opportune.

It would seem unwise for one to boast that he could expose the tricks of Presbyterianism, or Methodism or Catholicism, for all ought to know that the fundamental beliefs of these denominations, like that of Spiritualism, is but a collection of beliefs to which certain people adhere,—religious beliefs by which men seek to promote their spiritual welfare. Manifestly, therefore, those who say they can expose the tricks of Spiritualism do not know enough about the subject to speak about it intelligently.

What Do They Mean?

If those who speak of exposing Spiritualism refer to the phases of psychic phenomena known to Spiritualists and mean to cause others to believe that any trickster can prove that psychic phenomena is not genuine and can only be done by tricksters through deception and ruse, it is with all such that we desire to take issue.

If the countless thousands who have witnessed and know of the marvelous manifestations of spirit power and control are wrong in their belief, surely not only they, but the scientific world, should be interested in the discovery of the error. If, on the other hand, they are right and such manifestations actually take place, it is manifestly wrong that boasters, many of whom, although entirely irresponsible, are many times quoted in public press, should be given an opportunity worth while either to prove their assertions or to prove themselves unreliable and unworthy of belief.

In order to make it worth while for those who claim that the psychic manifestations are the result of tricks, we, The General Assembly of Spiritualists of the State of New York, will offer the sum of $5,000, to be paid to any public charity to be named by the trickster, upon condition that he will prove, to the satisfaction of five judges, that he can duplicate, or produce by trickery, fraud or deception the following eight different alleged manifestations of spirit power commonly known as follows:

FIRST: Materialization of etheric or astral forms while the trickster is confined and locked in a wire enclosure.

SECOND: Writing on slates or paper intelligible messages, in the handwriting of those whose physical body is dead. Such writing must be produced on the inside of sealed slates, or enclosures, and produced while no human hand touches either the surface upon which the writing is produced nor the container in which it is produced. All must be produced in the bright sunlight and within the view and presence of the judges.

THIRD: The correct playing on a piano of difficult music by one who has never played nor had instruction nor known the particular selection played.

FOURTH: The correct writing of a foreign language by one who has never known, practiced or had instruction in the writing of said language.

FIFTH: The correct speaking of a foreign language, of which the speaker had had no previous instruction nor has never personally spoken.

SIXTH: The levitation of ponderable bodies without the application of any mechanical or physical force to the object levitated, or by touching of the same at the time when the levitation is taking place.

SEVENTH: The production of independent voices. By this is meant the production of voices without the use of the vocal organs of any physical body, and the conveyance of intelligible communications from those whose physical bodies are not dead through said method.

EIGHTH: The correct and accurate description of those whose physical bodies are dead by one who has never known, seen nor heard, nor had information concerning the one from whom communications are received and of whom description is given. Such description must be as accurate as that given by those who have psychic vision and the power of discerning spirits.

We offer to prove or demonstrate to the satisfaction of the judges selected that the foregoing eight different phases of psychic phenomena can be produced without fraud, deception or trickery, and we offer to prove these facts under the conditions above set forth.

Any contestant who desires to prove that he can duplicate, or do the things above mentioned through fraud or deception, should deposit $5,000, to be paid to the General Assembly for educational purposes if they fail to produce each of the eight different phases of psychic phenomena above set forth through means other than genuine psychic manifestations.

This offer holds good for a period of two years and is advisable to any one within the United States or Canada who may desire to compete and the offer may be communicated by any person to any person, subject always to the arrangement of preliminary conditions for the required demonstrations and tests.

General Assembly of Spiritualists
of the State of New York
By WILLIAM H. BURR,
(L.S.) President
Attest:
F. W. CONSTANTINE,
Secretary,
605 Elmwood Avenue,
Buffalo, N. Y.

Burr's Letter to the Editor

(See Page 12 for the Answer)

Dear Mr. Pressing:

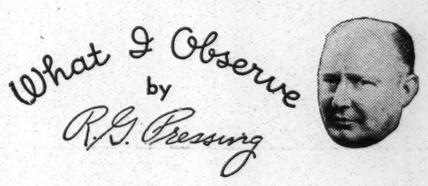
The enclosure is a copy of a letter in relation to Mrs. Crandon, "Margery." I have not yet been informed whether the American Weekly has published it. At any rate if you want to use this article use it.

Houdini as you well know, never wanted to know the truth. I had correspondence with him but he always had a trap door to crawl through. I enclose a copy of the challenge that made much publicity in its time. No tricks ever showed any inclination to meet our conditions. The note that I enclose explains all.

William H. Burr.

July 30, 1948.

William H Burr



Lincoln Influenced

An article, released by the *United Press*, appeared in the *Roanoke Times*, Roanoke, Virginia, recently. The heading was "*Lincoln Turned To Spiritualism*"; the sub-heading: "*Mystic Side Probably had influence on the war.*"

This article, called to our attention repeatedly of late, is as follows:

Abraham Lincoln was a spiritualist who held seances in the White House to determine the future course of American history, a Lincoln student said today.

Lesley Kuhn, editor and authority on the occult, said the mystical side of Lincoln has been little known although "it probably influenced the course of the Civil War and affairs of state."

Lincoln, he said, first became a believer in the possibility of communication with the spirit world after the death of his son. His wife, Mary Todd, was a mystic and persuaded the President to hold the first seance in the White House in the winter of 1862.

★ ★ ★

In Steady Contact

From then until his death Lincoln stayed in steady contact with mediums and held seances in the presidential mansion as often as every week, Kuhn said.

"One cannot be sure whether Lincoln would have abandoned emancipation of the slaves, if the spiritualists had directed that course, he said.

"But it is known from letters recently found that he consulted spiritualists frequently about the opposition he was meeting to emancipation and they always encouraged him to follow it through."

In one letter, Kuhn said, there is mention of a White House seance in which Edwin Stanton, the then secretary of war, participated. The medium told Lincoln that the war was being badly directed on some fronts and it was this, Lincoln wrote, that prompted his visit to the Potomac front.

★ ★ ★

Agreed With Wife

Spiritualism, Kuhn said, was one of the few things on which Lincoln and his wife agreed and it helped to make their marriage more companionable.

It was she who told the President that a medium had augured "something bad" and suggested they hold a seance to consult their guiding spirit.

That seance was held two days before Lincoln's assassination. The medium told Lincoln then that she saw him "emerging in a pool of blood."

Kuhn, preparing to publish his book, "Abraham Lincoln and the Spiritualists" on the President's conversion to mysticism, discusses in it the psychoanalytical reasons that turned him to spiritualism.

Among these, he said, is the "highly sensitive, poetic and extremely lonely nature of the man, which forced him to turn to some supernatural force for confirmation of his destiny."

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(P-246)

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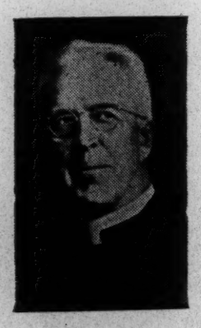

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SPIRITUALISM IN ST. LOUIS
Announcing Change of Meeting Time

Beginning Monday evening, Oct. 4th, and each Monday thereafter, *The Progressive Spiritualist Lyceum and Research Society of Saint Louis* will hold its weekly sessions on Mondays, starting at 7:45 p. m.

The program is featured by an informative lecture on the Spiritual Philosophy, followed by an informal discussion of the subject under consideration. Audience participation is encouraged in this discussion.

The Progressive Spiritualist Lyceum and Research Society of Saint Louis, Mo., meets in the *Kroll Studio*, 4349 *Manchester Avenue*.

Rob't C. Kroll (P-246)

THE RISHI'S at Coimbatore, India

Although thousands have taken up the task of teaching and demonstrating the truths of Spiritualism in the great country of India, psychic and spiritual phenomena is generally ridiculed and despised.

Modern day Indian philosophers are laboring to show that some form of future life exists.

By

K. S. D. Ayer

Secretary Spiritual Healing Center, Coimbatore

The Centenary day of Spiritualism was celebrated at Coimbatore and a red letter day it was for we had in our midst Mr. V. D. RISHI and Mrs. Rishi, "the apostles of Spiritualism" in India, and under the auspices of the Indian Spiritualist Society, the Spiritual Healing Centre, and the Latent Light Culture, a meeting was arranged in the Y.M.C.A. Hall.

Mr. V. D. traced the history of Spiritualism and gave his experience in a talk lasting for over an hour. Mr. and Mrs. Rishi have represented India in the various International Conferences more than five times in England and other places and he kept the audience spellbound.

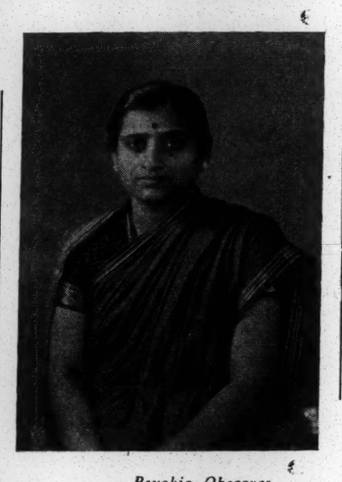
We are living in a skeptical—a materialistic age. The scientific man particularly wants evidence. Before believing in a future life he wants evidence of that also, and he says "provide me the evidence and I will believe."

Modus Operandi

Psychic and spiritual phenomena it must be admitted are ridiculed and despised and those who do are persons who have never devoted any attention to the subject. From ancient times, for the last several centuries, philosophers and theologists have labored to show that some form of future life exists and the net result of their endeavours have been scientifically nil.

The practical mind of today wants evidence in support of any belief it may hold and lacking that evidence, refuses to accept it. The only concrete evidence which can conceivably be forthcoming is the proof of personal identity continuing to exist *post mortem* — the proof that individual human consciousness can and does continue to exist and persists in the absence of a material brain. It is precisely this evidence which psychic and spiritual phenomena seemingly furnish and so far we can judge it can be obtained in no other manner.

Her Phase of Mediumship
MIRROR WRITING



Psychic Observer

MRS. V. D. RISHI

The process of seances and their *modus operanadi* can be explained by 1. disabusing the mind of the feeling that a physical body is necesary for thinking, 2. that survival of the personality is the greatest truth that is discovered by all passing over, 3, that the personality survives after the death of the body but goes on working and learning, 4. that the problem of multiple personalities can also be easily explained.

Great Concrete Idea

A simple explanation that is given is that in ordinary seances like auto-writing or ouija board, when spirits take control or are *en rapport* with the mind and brain mechanism of the medium, the personality slips into the medium's sub-conscious mind and they find that their thoughts can be written down just the same as when they had a physical body.

The mental body is sufficiently fluidic to be made to take the shape of all ideas and currents of feeling. Just try to visualize a sea of fluidic mental stuff and you can understand the physical body and brain of each person as a dynamic centre evolving ideas in this ocean. A personality is gradually built up out of this fluidic matter. There is however an inner centre keeping the elements of the personality in great cohesion.

Hence each personality becomes a great concrete idea and survives the mere destruction of the body and the brain—the physical matrix which originally helped to evolve the personality. So it can be easily seen that each personality so released, will continue to work through any bare physical body surrendered for temporary use So the medium helps spirits with a temporary loan of his mind and brain mechanism — just allowing the telephone to be used for communication.

During their stay at Coimbatore, the Rishis gave about 30 seances

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LECTURERS and TEACHERS

Psychic Observer

V. D. RISHI

to the public and I should state that "remarkable" were the experiences and as a seeker after truth I am placing what I saw before the readers for what they are worth.

Invariably the Rishis do not know who is coming for seances with them and who is to be invoked. As a first step in the seance the sitter is told what to expect and is asked to think strongly of the entity with whom he wants a comunication. A simple invocation and a prayer follow and the seance table tilts. No names or date of death or place or any question is put to the sitter.

Tremendous Response

Like a telephone bell ringing for a time till there is a person to respond t,he table tilts and then questions are put to the entity and asking him to tilt the table as many times as there are letters in the name of the entity while in the earth world. India is a land of several languages—over a hundred—and the Rishis are careful to ask the entity to tilt the table as many times as there are letters in the particular language to which the entity was accustomed while in the earth world.

I have seen the response come in English, Tamil, Telugu, Guzaratti, Malayalam during their sittings and that with accuracy. Then the question follows about the person with whom the entity is concerned, if he would give the message in any particular language and after getting the answers by the tilt of the table — two for affirmation and four for negation, Mr. Rishi takes to auto-writing. The general question follows like "are you happy," "do you want anything to be done for you," "write the name by which you were called here," any pet name or surname, the details of his life here, his mother's name, father's, brothers and children's names, etc.

When it is known that the Rishis do not know the language like Tamil, Telugu, etc., it is remarkable to get not only the answers in that very language but that the spirits should be able to give the names correctly though occasionally they say they cannot remember.

In a number of cases the sitters became emotional, some break down with grief and begin to shed tears and the difficulty of Mr. Rishi in talking to the dead and the living can be imagined!

A few instances will be given here not with the object of proving survival but to show how the Dead do not forget us and are deeply concerned with our day to day life. The readers are free to draw their own inferences.

1. A Coorgese gentleman who had come from a very far-off place got in touch with his wife and after advising him on various household matters stated—"Do not think of throwing away the Ramjapa books of mine in the River Cauvery. It will break my heart. Place it in your altar room and carry on daily prayers. That will make me visit you often." This convinced the gentleman that his wife and none else could give the information and he who came as a skeptic sat for prayer.

2. A Guzaratti who lost his wife ten years ago put the question to her "are you happy?" and the answer was "I am very sorry to see that you took such a long time to contact me. You have been suffering patiently all these five years with stomach ache and do you know how I was praying for your relief?" The gentleman corroborated every item of the message as perfectly true after the seance was over.

3. Another sitter who got in touch with his father asked him what he should do for his happiness, peace and contentment for his evolution "and the answer was I only want that you worship a cow daily for a week and think of me. You did not give a cow as present after the death ceremonies and that alone is pulling me down." When it is remembered that the entity passed away seventeen years previously and when the sitter acknowledges the mistake in not giving a cow as Charity as per Hindu Custom, the message coming after a long period is significant.

4. Another case of some interest was that of an advocate who had called in to see the Rishis traveling over 400 miles. One question that he put in the middle of the seance to trap the Rishis was—"Have you seen your Periamma (mother's sister)?" Now this sister was not dead but was actually alive. The answer was, "Why are you asking the question? he is not here. She is in Nagercoil feeling upset over my death. I visit her every Friday but she is not aware of my presence." The gentleman was a lawyer and evidently wanted to test the genuineness of the seance. How could such an answer come in Tamil language unknown to the Rishis and that about a living entity?

5. A musician had lost his mother while he was about five years of age and at two seances she could not be cantacted. The reply of the Guide of Rishi was "not traceable at present." The musician was asked to offer prayers to his mother and ask her to communicate with him. Three days later the musician was sitting with a friend of his at a seance for the latter to speak to his father.

In the middle of the seance the entity giving the message to the musician's friend said, "A young lady is here and is eager to talk to Pichay." Who Pichay was, no one knew. Not even the musician! The Ouija Board indicator pointed the musician and he remembered that his father used to call him Pichay in his early ages. The messages were touchy and complete identity was got.

Valiant Workers

To her I put the question how she was able to come that day uncalled for and how was it that she was absent when we invoked her. The answer was, "My son could not visualize me and his thoughts never reached me. Today at 3:30 p. m., while leaving his house he was intensely praying for my coming and felt sad that I could not come as did others.

'My Guide drew my attention and told me to go and give a message and so I came. The time is very significant as the time of the musician leaving his house to go to the seance was exactly three thirty.

Before closing I shall request the readers to think if such answers could be got from the subconscious mind of the medium, or if it was telepathy. What ever anybody may say, do not the above seances show that the spirits do exist and that they are eager to communicate with us.

It is a pity that in a vast country like India with over 400 millions of people there should be two and only two souls traveling all over India heedless of the troubles and difficulties of traveling, and carrying the torch of Spiritualism with no other motive than to throw the seeds of Spiritualism among humanity for their benefit.

May the Great Intelligences Bless them.

SPIRITUALISM IN DAYTONA BEACH

For the past fifteen years, Spiritualism has been represented in the city of Daytona Beach, Florida by *Rev. Margaret Springstead.* She is pastor of the *Hays Memorial Spiritual Science Church,* 221 First Ave. . . . services Wednesday and Sunday, 8 P. M.

Rev. Margaret Springstead

Rev. Springstead, lecturer, teacher, mental and trance medium was born in Pittsburgh, Penna. She moved to Florida sixteen years ago and was ordained there in 1934.

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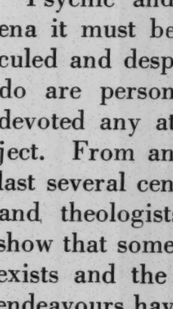

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They Shall Be Healed !

He who has health has hope
He who has hope has everything
—Arabian Proverb

A truly religious person, in times of mental disturbance, turns to God in prayer.

By
Edward L. Thorne

Prayer is one of the chief elements of a religious life. It is inseparable from religion, and a valuable specific for the mental and spiritual disturbances that underlie all diseases. It is the vehicle, the medium through which spiritual medicine is given. It is a natural instinct of the soul. It is as natural for us, under certain circumstances, to look to some supreme power above us, or within us, for help as it is for birds of passage, at certain seasons of the year, to go South.

And God never impressed an instinctive tendency upon any living things, from the least to the greatest, without furnishing the means of its satisfactory gratification. If, in distress of body or unhappiness of mind, we are drawn by a spiritual instinct to God in prayer, it is because of the Divine Plan that we should thus find relief. I am aware, of course, that it is unusual to class the use of prayer among hygeinic agencies; and medical science has not given it a place among their therapeutic devices.

Tyndall Said . . .

Prayer is our conscious recognition of our dependent condition and subjection to powers unseen, but superior to our own. There are certain flowers that, from a vital impulse implanted in them, constantly turn toward the sun to receive its vivifying rays. So a humble consciousness of dependence that causes the soul to look to God fits us to receive what we need most.

Thus, there is at the same time a moral and hygenic efficacy in prayer—healing prayer. It is a spiritual and potential influence and force brought to bear upon the hidden spring of disease. It is one of the most potent prophylactic agencies against the inception and cause of all morbid conditions.

Professor Tyndall proposed some years ago the value of prayer in a scientific test. This somewhat shocked the religious world, and yet it seems in itself a reasonable practise to divide a hospital into two departments, one of which is subjected to prayer-cure, and the other to medication, is a test of therapeutic value of the two methods of cure that no believer in spiritual guidance need fear to accept.

Emotional Excess

The believer, however, in the curative efficancy of prayer would have an advantage in one respect, O that his remedy contained no poison, which cannot be said of some medicines.

It should be borne in mind that it is only one kind of prayer that will save the sick,—the prayer of *faith.* (James v:15).

The efficacy of prayer upon ourselves can be defended upon philosophical grounds. In certain conditions prayer is as natural as our respiration. A person in distress spontaneously cries for help when he believes it possible that succor is within hailing distance; and the true religious spirit always feels that God is thus near to it.

It is no more natural for a merry heart to play and sing than it is for a troubled soul to pray. All emotional excess of either bliss or pain in the soul must find an outlet. or disease is the result. An over-strained boiler without a safety valve will burst. Prayer is the valve that opens of itself when the painful ebullition of our feelings reaches a certain degree of pressure, and thus life and health are preserved.

Theory of Prayer

In times of strong emotion we instinctively feel that we must do something to relieve ourselves, for such states of mind cannot long continue without creating great disturbance in the physiological functions. There are various modes of relieving the over-excited feelings, and liberating the pent-up suffering within us, such as walking the room, climbing the mountain, or visiting foreign lands; but none of them as efficacious as prayer.

A truly religious person, in times of mental disturbance, turns to God in prayer as instinctively the hungry infant seeks the maternal breast, or the young fowl, in time of danger, runs to the shelter of the protecting wing of its parent. Thus, he finds rest, and health, and peace.

If is manifestly impossible to construct a theory of prayer that would perfectly satisfy the so-called man of science. And what goes under the name of science, much of which is mere knowledge, does not meet the deeper needs of the religious nature of mankind.

The one is as the body, the other as the soul of things. Much that is pompulsly called science is to the spiritual nature of man like the husks on which the prodigal son fed, but came near dying of hunger.

The theory of prayer that satisfies the profoundest of thinkers of the religious world is that which views it as a spiritual instinct and a necessity of man's inner nature. "The instinct of prayer is the most manifest of all the religious instincts, and is more nearly self-directive than any other of them; and it is so strong that, at times, it breaks through every philosophical theory of necessity, or pantheism, or atheism itself."

Live Tranquilly

All instincts are given by the Creator for our preservation, our guidance, and our good. Hence, the instinct of prayer, when we follow its promptings, must lead to blessedness. This is the philosophical view of it. Instinct is designed of God to be a pillar of cloud by day and a pillar of fire by night to go before us, to conduct our march to the realization of our supreme good.

As Bating said: "We have absolutely no instance in the whole world of animated nature of an instinctive *penchant* without a corresponding object to which it tends, and which can satisfy that *penchant.*" Thus, the spiritual instinct of prayer leads to an inter-communication of the soul with God, and finds its satisfaction in union with the only life, and the reception of good from that supreme source.

He who would live tranquilly, wisely, and healthfully will find somewhere in his soul the guiding light of his course. To follow anything outside of this, only so far as it meets a response within, is to be led blindly by an *ignis fatuus,* a specious, but bewildering and fallible, guide. It is grasping at a shadow and missing the substance.

Souls Crying Out

The true spirit of prayer cannot be shut up within the limits of any stereotyped formulas, but will find vent in a liturgy of its own creation. By a creative force inherent in its own essence it will find an ultimate expression in forms that it calls into existence at the time. We are speaking of prayer in its reality, and not the *semblance* of it so common in the outward worship of the religious world.

It is only real prayer—the crying out of the soul unto the living God — that can have any therapeutic value to either mind or body. An ill prayer, as poetess Browning said, God uses as a foolishness, to which He gives no answer. The mere reading or saying a prayer over a sick man or a sinner will not restore to one health or convert the other any more than repetition of the burial service at the grave will raise the dead to life.

It must be the spontaneous and almost irrepressible out-pouring of the thoughts and feelings of the soul into the listening ear of a present God. It is only a certain degree of mental pressure, or intensity of feeling, that can generate the real spirit of prayer, and give efficacy to it. All else is worthless formalism.

Spiritual Remedies

The longer a man practices medicine, the less confidence has in he in external remedies. Their value is perpetually diminishing, changing, and vanishing, until he ceases to take them himself or administer them to his own family, and to others only from the force of habit, and in the smallest doses.

The more profoundly a man studies the science of medicine, the more he sees the comparative worthlessness of all chemical preparations and combinations, whether taken into the stomach or applied to the external surface of the body, and the more highly he will estimate the value of spiritual remedies, or those that act from within outward, or from the center to the circumference of our being.

He will become a convert, in spite of all his medical books, to one of the principles of the system of Hahnemann, — that the smaller the quantity of the drug the higher the potency; and the dilution of trituration that brings the drug down to the dividing line between something and nothing, so that you cannot tell which it is, has the greatest sanative efficiency. This is the nearest approach, on a material plane of thought, to the adoption of a science of spiritual medicine.

Pray and be healed!

Rev. Billy Hill Visits LONDON

According to Rev. J. Bertram Gerling, Vice President of The Federation of Spiritual Churches and Associations, Inc., *Rev. Billy Hill,* Joplin, Missouri, was chosen to represent their organization at the *International Spiritualist Congress,* held in London, England recently.

Rev. Billy Hill

Rev. Hill was one of the featured speakers and mediums at the *World Centennial Celebration,* Rochester, N. Y. last July. His platform clairvoyance is accurate, his delivery rapid and coherent.

Upon his return to the States, an account of his experiences and activities will be published in this journal.

WHAT WE BELIEVE

By
Helen L. Sanders
Pierson Court, Bristol, Connecticut

We believe that we live after the change called Death, and that our spiritual friends can send loving thoughts to us and our souls can receive these thoughts.

Leaves are called *dead* when they fall to the earth. When they decay, a form of fertilizer causes another tree to bud. These buds change, blossoms come and die. Fruit appears. It is eaten and so nourishes the body.

These changes are made by the inner or unseen laws which we call spiritual life. It is our aim to examine these laws through which our souls receive thoughts and impulses transmitted by our spirit friends — and attempt to learn from them, truths by which we will be spared many a sorrow and wrong.

Thought transference, at times, has been likened unto the sending of a telegram. A message is given to a telegrapher to transmit to another, who by special training, is able to interpret the signals and deliver to the addressee.

The Spiritualist medium can be likened to the telegrapher — the one who, by special training, is able to decipher the spiritual signals transmitted by our spirit friends and deliver messages to us.

How Souls Communicate

We, as members of a Spiritualist Church, can compare ourselves to *Alexander Graham Bell* who scientifically reasoned that the telegraphic signals could transmit conversation. Today, due to the scientific reasoning and research of Bell, we can pick up a telephone and speak directly with our distant friends.

So we feel in Spiritualism: That, through scientific reasoning and exploration, some day we shall each be able to converse with spirit friends of one's own choosing.

Death is only a change. This fact, that the soul remains alive after death, is the basis of all so called Christianity; and other religions not predicated on fatalism.

We admit we do not know exactly what change actually takes place at the physical manifestation called Death, but we do, not only believe, but KNOW, that the soul continues to live.

And we KNOW that the soul can, under proper circumstances, communicate with us on earth; that a proper life in the body on earth fits the spirit for a better station in the unseen life.

Therefore, we should each ask our spirit friends for aid, assistance and guidance in making others happy and thus we can assure ourselves of a duty well done.

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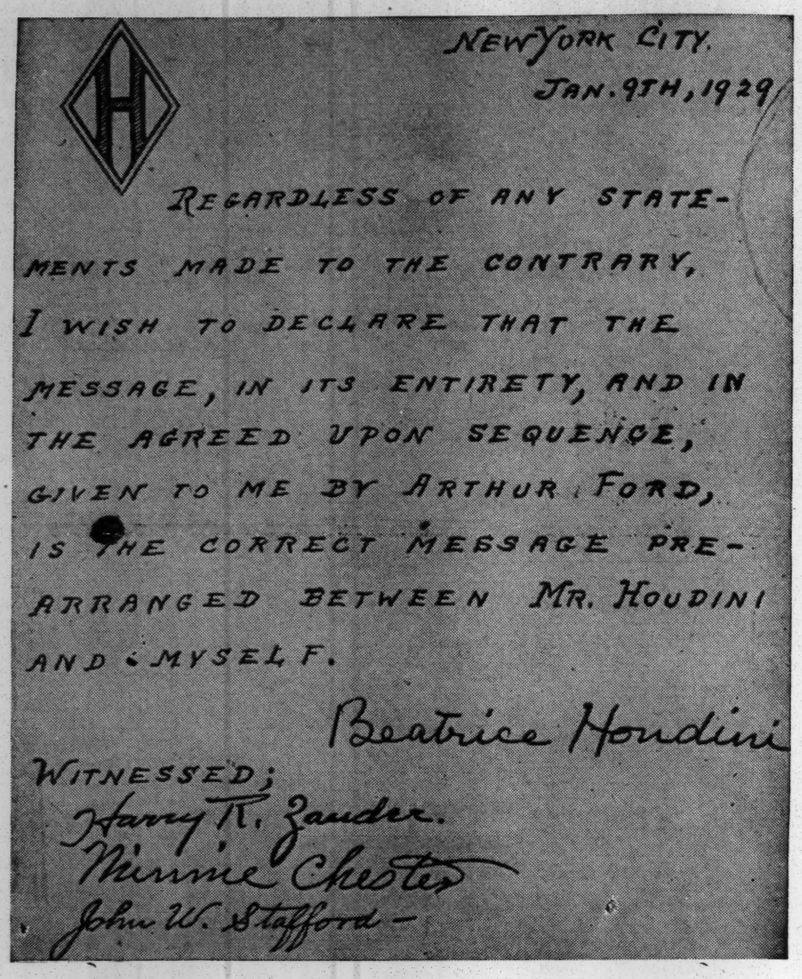

NEW YORK CITY.
JAN. 9TH, 1929

REGARDLESS OF ANY STATEMENTS MADE TO THE CONTRARY, I WISH TO DECLARE THAT THE MESSAGE, IN ITS ENTIRETY, AND IN THE AGREED UPON SEQUENCE, GIVEN TO ME BY ARTHUR FORD, IS THE CORRECT MESSAGE PREARRANGED BETWEEN MR. HOUDINI AND MYSELF.

Beatrice Houdini

WITNESSED;
Harry R. Zauder.
Minnie Chester
John W. Stafford

"The Houdini Plague"

(SEE PAGE 9 FOR "ORIGINAL CHALLENGE")

WHY WE BRING THE MATTER UP

By the Editor

It seems that the opponents of Spiritualism in general, and the press in particular, insist upon rehashing the Houdini affair. So-called and self-appointed proteges of Houdini continue to earn thousands of dollars by making erroneous claims and charges against spiritualist mediums. They are able to have their silly articles printed at fabulous rates . . . all because certain seeds of false propaganda continue to grow. These seeds were sown by the master-conjurer, HOUDINI, whose job it was to fool the people into believing that spirits could not communicate. He did his job well and his wife, Beatrice also carried the torch of ignorance. Today, others have tried to imitate his unfair tactics. Some have been fairly successful. Others have fallen by the wayside due to their obvious ignorance of the subject. It will ever be thus because the average newspaper will print anything for the thrill. They care not whether less than 5% of their readers are insulted.

The Latest Outbreak

WHAT W. H. BURR DID ABOUT IT

To the Editor New York American Weekly:

In your issue of June 20th, 1948 you have published an article by some one who signs his name JOE LEE under the title "I KNEW HOUDINI."

There are three high spots in this article. The first: Lee refers to Houdini and shows that he was from the beginning a trickster who stole his mother's pies by picking the lock, taking the pies and then locking up the pie box again. There are many such young miscreants in reform schools, jails and places of detention for juvenile delinquents. Young rascals of this character seldom earn the honor of being called "great."

Why should JOE LEE or any one else claim glory for such associates? Houdini extended his operations into other fields until he gained some notoriety because of some stunts that mystified onlookers and brought money into Houdini's pocket. Aside from this we are not advised that he ever did anything to help any one for any worthy purpose whatsoever. His time and talents were devoted to tricks intended to get money for himself and make others believe that which was not so.

One of Houdini's advertising stunts was to send his advance agents into cities where he intended to show his tricks, advertise in papers that he would expose Spiritualist mediums. Thus he made business for himself from all who knew no better than to fall into his advertising trap.

Mr. Lee, says: "He (Houdini) was a great friend of Sir Arthur Conan Doyle." Perhaps Lee thinks so but Sir Arthur was not a "great friend of Houdini." Sir Arthur told me that he, "did not like Houdini, did not trust him." Hanging onto some worthy name like a tail hanging onto a kite was one of the tricks of the magician trade. Houdini had no secret pact with Sir Arthur.

Margery Disgusted

"For ten years after his death, writes Lee, Mrs. Beatrice Houdini tried to contact him on the other side but she never did." There is now in existence a sworn statement made by Mrs. Houdini, signed in the presence of three witnesses that the secret code left by Houdini as a test to Mrs. Houdini has been correctly revealed, transcribed and reported to her. With it, her own sworn statement, she says it is correct. If Lee does not know of this he should inform himself.

Margery Crandon: Mina Crandon was the wife of a Boston surgeon who gave (not sold) her time to the interest of scientific investigation.

Lee writes "His (Houdini's) greatest expose concerned Margery." He then goes on to tell how Houdini knew and explained all of her manifestations and how she became disgusted with Houdini and after sitting in his box for an hour "cried quits" and told Houdini that he would die in 1925. She made a slight mistake of but one year, because he did not die until 1926.

Not a Gentleman

That Mrs. Crandon was a person of remarkable psychic talents who contributed much to scientific investigation is beyond any question. And she gave (not sold) her time and strength in the interest of science and truth.

She was not a cheat and fraud, as Lee would have us believe. The camera does not lie but some magicians spend their lives in lies. We have no evidence of the truth of Lee's assertions except his own statement years after Mrs. Crandon has gone into her grave.

It appears to me that it is not chivalrous nor becoming a gentleman to publish such damaging statements about Mrs. Crandon years after she is no longer here to defend herself. Such were the tactics of Gaston Means who betrayed the trusts of the Harding family after they were all dead.

So it was with the female from the same brood who wrote a book disclosing her own infamy. The worst of which was she betrayed a one time friend, she added to her own purse and gained questionable notoriety. Means died in prison. No one knows or cares about the dame.

Who Knew Houdini?

Mrs. Crandon once lived in the New England town in which this letter is written. She was greatly respected by those who knew her. The article by Lee is now being peddled about from house to house and read by friends who knew and respected her. The good reputation once had by Mrs. Crandon has been seriously harmed where ever this article by Lee is read.

This individual tells us that "I KNEW HOUDINI" and how he hung around like a tail on a kite.

On the out side this appeared to be a worthwhile enterprise. On the inside nothing but advertising. He gained further notoriety by offering $10,000 for any one who could "convince him" of surviving of life beyond the grave. Here again the hand of the trickster was shown. Who but a fool would try to "convince him" when it would cost him $10,000 to be "convinced?"

Who would try to "convince him" while it would cost him his most valuable source of free advertising? Some newspapers gave Houdini a lot of free advertising because they too, were fooled by his clever manipulations. Even now we hear otherwise intelligent people who ought to know better say: "They could not convince Houdini."

After Houdini died, his wife took up the trail long followed by Houdini. She financed a moving picture film based upon ridicule of what they called Spiritualism.

The master advertiser had gone. The whole thing was a miserable failure. Soon Mrs. Houdini died and so the whole wreck, Houdini, wife and tricks, went down into the junk heap of human mistake and failure. That is the eventual end of all whose span of life is spent in worthless endeavor that helps none but does harm to many.

Great scientists on both sides of the ocean have spent years in careful investigation. Myers, Crookes, Sir Oliver Lodge and hundreds of thousands who are not known as scientists have found the truth. But not HOUDINI. It would cost him $10,000.00 and his valuable advertising "drag" if he should admit that he too had found the truth. The undertaker came along in 1926 and taught Houdini a severe lesson. His son went down never to rise again.

Mrs. Crandon has been injured in the opinion of everyone who has read the article in question.

Your publication has been used to defame the helpless dead. I submit that it is your duty to undo as far as possible the wrong that has been done.

Respectfully yours,
William H. Burr
June 28, 1948.

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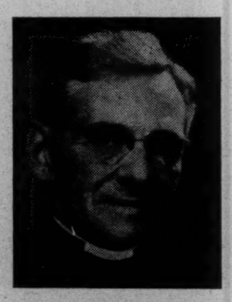

Bishop P. E. Doane, M.M.S., BA.

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3. Use ink or typewriter and white paper.
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